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The Perfect Day

O Day, I love thee with my heart—
I fold thee dawn and twilight round about—
I croon and sing thee paeans;
And I move
To this one end, that thou shalt be
Blameless and unafraid in all thy ways
Clean from thy dawning to thy dewy eve.
From dark to greater dark,
From dawn till noon,
Morning and midnight and the hours between.

Day, that hast brought me life
And taught me through slow pain
Of love and how to love;
Of life and how to live
Clean from thy earliest dawn,
Blameless and unafraid in all thy ways,
I bless thee, dawn and dark
Alike.

Thy midnight and thy morn I bless,
I bless,
The one has stars;
The other shines a sun;
And in between—
The dark,
And rain.
And wind.
And the stars and dawn
And thou, Day, again.
I bless thee and I sing.
Paeans.

—*Harriet Lake-Burch.*

The Unitarian Advance

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"BILLY SUNDAY has made a date with Boston"; so the circumstance is phrased in a certain Philadelphia newspaper. The date is some way off—the fall of 1916—which gives plenty of time for adequate preparation. And perhaps preparation is needed—on both sides; for, according to the graceful diction of the gentleman who acted as spokesman for the Boston ministers urging the invitation, the chief purpose of Sunday's visit to Boston is "to give the Unitarians the devil"; and that certainly will make an interesting program.

* * *

WE ARE glad to note that the *Congregationalist*, and not a few other exponents of mitigated orthodoxy in Boston protest against Dr. Meyers' tactful phrase of persuasion for the Sunday invasion of the city of the Puritans. Indeed, a conspicuous minority of prominent leaders in the Congregational and other evangelical denominations are opposed to his coming at all. But on the whole we think a season of Billy Sunday will do Boston good—and among other good things, will help on the Unitarian cause immeasurably. It presages a sort of theological "shake-up" which will be stimulating to everybody; and we dare venture to imagine even that it may do Billy Sunday himself some good. At any rate his coming is not a thing to be ignored by anybody concerned in fundamental religion. And the opportunity which his coming affords will doubtless not be neglected by the Unitarians of Boston. But the chief thing to be looked out for, from our point of view, is not how to furnish our denominational arsenal with crafty ammunition of defence against his melodramatic onslaughts—that were rather futile—but how to help prepare a city for the wise economy of knowing how to use his volcanic energy for all the good it has in it, for righteousness' sake (and the sort of righteousness which every modern city tremendously needs, just now)—and how to reduce to a minimum the inevitable mischief of his blundering capacity for narrow-mindedness. We consider the first point the more essential, but both points are ultimately one; for the great need in religion today is the power of dynamic discrimination in spiritual values. How much practical efficiency in this regard has modern Unitarianism?

* * *

THE UNITARIANS do not show up very handsomely in the last tabulation of religious statistics, we are bound to confess. We do not find it agreeable to go into the details of our denominational "deficit," but we doubt not some other people, not of our fold, will set forth the case without equivocation or diminishment. For our own part, we have no worry. We could tell all about it, if we had a mind to—but confine ourselves now to only incidental explanations. For of course the ultimate explanation of our "deficit" is by no means to our discredit. It is partly due to the fact that during the last decade—the period used for comparison—the American Unitarian Association has been resolutely endeavoring to get its Year-Book lists down to an honest basis, eliminating the names of lapsed and defunct societies and unserviceable ministers, which used to be carried from year to year for statistics' sake or from a specious optimism of baseless faith in some miracles of resurrection. Our present Year-Book lists stand near to rock-bottom accuracy (which we fear is not true of all denomination Year-Books on which Dr. Carroll's figures are based)—and will have therefore more significant value when the reckoning of another decade is made.

* * *

BUT a more significant factor is involved in the apparent falling off in our denominational reckoning. During the last decade the American Unitarian Association's missionary policy has been conducted on a more rational, if less statistically accumulative, method than in

years gone by. There has been less eagerness to rush "new societies" into the Year-Book lists; greater energy in making missionary enterprises already started prove strong and productive. The fundamental missionary responsibility resting on our fellowship is not the multiplication of churches bearing our name, but the extension of the spirit and life of progressive faith which our liberal ideals involve. The time may possibly come when it will be criminally stupid to spend more Unitarian money in building more Unitarian churches, so much more efficient ways may be discovered of helping more men and women know the truth and live the life for which our gospel stands. In a sense, a segregated Unitarian congregation is a confession of weakness—it may even sometime prove a mistake. Just now, it is a necessary evil, which becomes a glorified good just to the degree in which each separate Unitarian church feels its instinctive responsibility of "beyondness;" its mission to the community outside its own peculiar fellowship.

* * *

IT IS, therefore, even under present conditions which demand organized Unitarian churches as the best method of Unitarian influence, more important that we have strong churches than that we have many churches. The thing that hurts Unitarianism most in some sections of the country is not the absence of churches bearing our name, but the presence of churches which bear our name unworthily. Let us face this fact frankly. We suffer the misfortune sometimes of churches which advertise our gospel the wrong way! A weak and slatternly conducted religious organization, presenting liberal faiths in negative and eccentric phases only, controlled by people of social irresponsibility and personal insignificance, may spoil for us in any community a power of light and life which might be there if Unitarianism were known but as a distant tradition, yet a tradition austerely ennobled by the prestige of the names of Emerson, Channing, Hale and Dr. Eliot. It is against mistakes of this sort that our missionary agencies have been guarding during the last decade with an ever increasing sanity of administration. It is the determination that every church that we start make good, and that wherever the name Unitarian goes it shall go worthily, that is part of the reason why our statistics of extension have been kept out of the zone of the spectacular in missionary achievement.

* * *

MORE and more we are coming to realize that the "method of Congregationalism" is not an iron-clad formula to be insisted upon in mechanical rigor of detail in our missionary undertakings. In the strictest sense of the word missionary enterprise is not congregational in its first stages, save in that realization of a "Higher Congregationalism" whose spirit of democracy transcends local segregation. Missionary enterprise is an affair of "all-of-us, all-together"—and the responsibility, as well as the generosity, of "All-of-us, all-together" must be frankly recognized. Many of our most costly mishaps in church extension work have come from the misapplication of the "congregational method." A group of people utterly unacquainted with the Unitarian spirit and tradition may be hastily drawn together by the cohesive power of their "opposition to everything else"—and a minister just alighted from a flight of revolt from some other faith, but without experience in our work or much contact with our workers, may be called to the pastorate—and then, with the ardor of revolt eager in both people and leader, we consent to take the hazard, too often, of an easy-going optimism that it will all come out right; the name "Unitarian" is over the door-post; the minister's address is in the Year-Book—what more could be asked? "It is the Congregational method."

* * *

WE BELIEVE vehemently in essential congregationalism—which is of course essential democracy in religion. But we believe much more in essential Unitarianism—which isn't "liberalism-with-a-kick," merely, isn't anti-orthodoxy or spiritual anarchy, but is a strong, positive, constructive faith of vivifying religion. It is a part of our missionary responsibility to present that faith in all its adequacy wherever it is presented at all. Every inadequate presentation defeats our cause rather than advances it. We are paying money to help Orthodoxy

fight against us, whenever we spend it to buy failure or misrepresentation. We are glad that our present missionary policy is against that sort of thing, and trust that the discomfiture of seemingly adverse statistics will not be successfully used as a reason for abandoning that policy.

* * *

THE CAUSE of Equal Franchise has made significant advances, this winter, especially in the East, where at least two of our most conservative and influential states will have the issue submitted to the people for popular vote in the near future. Of course there is a fair chance that both in New York and Massachusetts the final vote may go against so radical a change. In the East the inertia of established custom counts for more than among the newer commonwealths of the West. But the chance to have the popular vote recorded is itself a victory, and the educational value of the campaign will be enormous, even though the immediate result is not the persuasion of the majority. The signal triumphs of every great cause come first in significant augmentations of minorities, and the cause of Equal Franchise can afford to wait the full period of its thorough-going educational process.

* * *

A NOTABLE factor in the Equal Franchise campaigns in New York and Massachusetts is the substantial array of good and influential women on the "Anti" side. They furnish by all means the most potent argument against the reform—the more's the pity. For, frankly, we cannot realize how any woman of progressive mind and resolute conscience can fail to see how much the very thing which modern womanhood stands for is involved in this issue. Surely all that our Unitarian gospel stands for looks one way. The fundamental argument against the Equal Franchise is the one peculiarly abhorrent to Unitarianism—*"it is contrary to what has been; it is subversive of established custom!"* No other substantial argument that can appeal to the progressive mind has ever been urged against woman's sharing in the ballot that is not an affront to woman's nature or a slur on the worth of essential democracy.

FOR THE issue of Equal Franchise, as it appeals to women of religious minds, is not one of privilege but of responsibility. Good citizenship is a concern of good homes, good social standards, good education, the fair and honorable chance of every child born into a community to have full manhood's or womanhood's opportunity of achievement. The "new politics"—which is simply the right politics—makes public service no longer a matter chiefly of tariffs and monetary systems and commercial codes, though these have their proper place in the sum of it all, but chiefly a matter of clean and wholesome community conditions, more rational safeguarding of child-life and social customs, more honest and honorable standards of human brotherhood and social "togetherness" in the comprehensive democracy of advancing civilization. Is the modern woman eager to shirk her responsibility in these concerns? Is the modern woman afraid of the full burden of what is fundamentally involved in her holy service of home-making and child-rearing? Is the modern man stupid enough to imagine that the world's "experts" in the finer and nicer issues of civilization-building, as involved in child-culture and social good-order, are from the very fact of their "expertness" in factors that count, debarred from participation in the franchisement that controls the methods of civilization's on-going? We would be interested to learn of a single argument against this reform which, when analyzed, does not resolve itself immediately into terms that contradict the very gospel of religion for which our Unitarian churches stand. The arguments for restricted suffrage are all "orthodox"; they belong to the Calvinistic way of thinking—and fearing!

* * *

WE DISCOVER a tendency amongst laymen especially, but also amongst clergymen of other fellowships looking longingly over denominational fences for greener pastures, to misinterpret the significance of the "statistics" which show that the average salary of Unitarian ministers is higher than that of other denominations. Unitarian folk as a rule are generous, and Unitarian ministers are not of the sort who will live under non-self-respecting conditions; and we

stoutly aver that they get more fun out of their job than any other set of professional men, the world over. But the chief factor in that statistically high average salary is the fact that the largely preponderating majority of our churches are in cities and large towns where the cost of living is much higher than in rural parishes. We have practically no country churches outside of New England; indeed, the percentage of our churches in communities of less than ten thousand inhabitants is very small. We suspect that if salaries could be compared, city by city, with those paid by Episcopal or Presbyterian or Congregational churches, the contrast would rarely be in our favor. In other words, the "average" Unitarian minister is not better off, financially, than other ministers, save in the fact that his work is in a community where it costs more to live, and that he works among people who expect him to live more costfully! Let us also frankly, if modestly, add that the work which is required of an apostle of the liberal faith can be done fitly only by a superior sort of workman —and good workmanship is worthy of its hire!

CONGRESS OF LIBERALS IN PHILADELPHIA.

The Fifth Congress of the National Federation of Religious Liberals, invited to Philadelphia by the Liberal Ministers' Club, assemb'ed in the famous Friends' Meeting House at Race and Fifteenth Streets, Feb. 21-24, was better attended and probably influenced more influential people than any previous session. This, in spite of the fact that the quaint meeting house, built by followers of Elias Hicks in 1856, is but a few blocks from the Sunday Tabernacle, and Lenten services on all sides were in full blaze, with such lights as Dr. Floyd Tomkins, "Father" Huntington and Bishop Williams of Michigan in the pulpits.

When the dates for the Congress were chosen it was thought the Sunday meetings would be about over, and that at any rate a clash with doughty "Billy" wou'd be avoided. But the pastor of a Philadelphia Universalist church, suffocated with brimstone, howled in protest; and the president of the Congress, Prof. Jesse H. Holmes of Swarthmore College, affirmed that "one is not an infidel because he dec'ines to accept the dogmatic assertions of an ignorant egotist as God's Word"; while Prof. Anna G. Spencer of Meadville Theological School marveled at the scanty and obscure newspaper allusions to the Congress compared with the "pages aflame with the worse than mediæval theo'ogy." But "Billy" straightway relegated them all into the hot place and explained that the difference between the two meetings was "the difference between a battle and a funeral procession."

There was no cold hand, no chill of the graveyard in that plain white and somber brown meeting house, however. It was rather the sweet, pure breath of the truly Christian future. The very program was literature and Scripture, with its Illustrative Readings from the Bible, Emerson, Channing, Browning, Carlyle, Tolstoï, Whittier, Washington, President Wilson, Jefferson, Sumner, Tennyson, Lowe'l and others. And without exception the flaming messages came from sincere, prophetlike hearts, whether Jew or Christian. The common theme was World-wide Brotherhood, with such sub-titles as, The Higher Patriotism, International Wars and World-Peace, Race Antipathies and the Brotherhood of Man, Race Problems in the United States and Their Ethical Solution, Religion After the War, with a quiet, inspiring morning given to A Study of Religion, and a concl'uding service when representatives of various creeds, Christian and Jewish, spoke briefly on The Fellowship of the Spirit.

Among the speakers were: Drs. Samuel A. Eliot, Charles F. Dole, Samuel M. Crothers, Frederick Lynch; Profs. Jay W. Hudson, Daniel Evans, Franz Boas, Wi'liam E. B. DuBois, I. W. Jenks, Arthur C. McGiffert; several rabbis, with Edwin D. Mead of the World's Peace Foundation and Stanton Coit, president of the West London Ethical Society.

It was unanimously agreed that good will in the hearts of men is the God of Christ in the hearts of men, as Dr. Dole pointed out. One felt that whi'e Jesus was not honored by name with pompous ceremony or bludgeonlike dogma, it was he after all who had somehow mastered the hearts of all and was drawing them unto his Reign of Love. Dr. U. G. Pierce, former chaplain of the United States Senate and minister of the National Unitarian Church, Washington, speaking of Religion After the War, said the question is not, "Will the world *go back* to Jesus?" Jesus is not behind, but before, far ahead, and the world will see this better than ever when, chastened and saddened after the war, it looks for peace within and without. Yea, it will at length learn, as Professor McGiffert's calm, concise, unanswerable paper elucidated, that God is spirit and uses spiritual, not carnal, weapons to establish his purpose of human brotherhood, revealed through Christ.

A man with somewhat of the spirit of Jesus within him could find little if anything in this Congress to offend him. On the contrary, he cou'd not but feel the stir of those dynamic, Christ-exhaled spiritual forces which at last shall triumph. Well might all of us memorize Edward Markham's lines on the program:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in."

—SMADA, in *The Congregationalist.*

Why People Stay Away From Church

By Rev. Frederic A. Hinckley,

Minister of the Unitarian Church in Wilmington, Del.

IT SEEMS to be admitted in all Protestant denominations that the church does fail to secure universal coöperation. What are the facts which show this failure? What are the causes of these facts? What is lost by those who stay away from church? What must the church do to regain its old power? What is the function of the Unitarian church in the solution of this problem? What is the function of our own church? I want to talk along these lines today. I may not be able to solve the problem. I feel it to be my duty to contribute what I can towards its solution.

First. What of the facts which show the at-present growing failure of the church to reach everybody? From 50 to 60 years ago everybody went to church. Nobody thought: Shall I or shall I not go today? It was taken for granted that church attendance was the universal duty of the Sunday morning hour. There is no such feeling today. That fact is so plain that he who runs may read. There are many people, in every Protestant denomination now, who do not go regularly to church, perhaps do not go at all; many who feel no duty to the church; many who feel that they get nothing worth while from the church. Who are they? Not a few mature men, some women, quite a number of the best young men. Churches almost invariably have more women than men in their congregations. Where are the men? Staying at home, reading the papers, strolling in the parks, in a word, using Sunday as a rest and recreation day. Of late I have observed that not a few women stay away from church on very slight provocation; not liberal women only, but evangelical women of every school. I have personally known Presbyterian women who seem to have lost all enthusiasm for the church. And worst of all, in its lasting and disastrous effect upon the church, there are many young men, thoroughly moral, of high motives and worthy aims, who have no drawing whatever for the church, who feel it has nothing for them which they can desire or respect. When the mature who have been relied upon to support the church by their means and their presence pass on, not enough young men take hold to fill their places. This fact alone means the constant weakening of the church. The minister of one of the large churches, in our own denomination, told me recently that he saw no way to secure the life of his church for the time to be, except by the creation of a liberal endowment from its present constituency.

Such are the facts which cannot be questioned. They are becoming more and more apparent to thoughtful people in many, not to say all, Protestant bodies.

Second. What are the causes of those facts?

The rule of fear, once so powerful, is entirely gone from the liberal churches; it has almost gone from many of the evangelical churches. The rule of love does not yet draw people as strongly as the rule of fear drove them. It is only necessary to observe and study life, to see how true this is. While the loss of the old terror is a consummation for which we may be profoundly thankful, it has no doubt loosened the ties which bound people to the church.

The commercialism of the age undoubtedly draws away from the church. This is, and has long been, a period of time in which the commercial impulse is uppermost. The closing portion of the anti-slavery crusade and the Civil War times covered years which were essentially heroic. Moral heroism was uppermost. Not only the men who gave their services and risked their lives, and the women who sacrificed and suffered were in a heroic atmosphere, but the school children felt it and thrilled to it. I know, for I was one of them. I have never ceased to be thankful that the formative period of my life was lived in such an atmosphere. But since the close of the war, now about 50 years, the commercial spirit has been largely at the helm and moral heroism to any marked degree has been lacking. However much the church may need commercial support, and of course it does need it, it will always suffer

when heroism is not an element in the life of the people to give it vitality and enthusiasm.

The failure of the church itself to readjust its principles and methods to the new time, is no doubt another reason why it does not retain universal support. It is natural and inevitable that poetry, reverence, religion should lag behind the most advanced thought. In our time science and the scientific spirit have undermined many old beliefs and have replaced them with new theories and standards. Illustrations of this process are numerous. Evolution has taken the place of the special creation story in Genesis. Love as the great power in men's lives has taken the place of fear. The humanity of the Bible has superseded its infallibility. Revelation everywhere has taken the place of revelation confined within the covers of one book. Jesus, the man, has taken the place of Jesus as the Lord and Saviour, and universal and inexorable law has taken the place of miracle. Now the Protestant church in the main clings to the old conceptions. These live in the forms and ceremonies of the church even when they have been outgrown by many of the people in the pews. Many of our churches are behind the times. Perhaps there is no denomination but could do more than it has done to square itself with modern thought. The most liberal of us will be helped in our loyalty to the church by recognizing this fact. We must all learn that we live in the Twentieth Century times and have to deal with Twentieth Century people.

I believe these three causes—the outgrowing of the rule of fear, the commercial spirit which draws away from genuine religion, and the failure of the church to keep up with the new time—go far to account for the facts which we all have to recognize and deplore.

Third. I want to suggest now some of the important things which it seems to me are lost by those who take themselves away from the church. The supreme thing lost is the cultivation of spiritual sensibility. I do not believe that morality is enough. It is important beyond all expression. It is at the foundation of all worthy life. But we need the superstructure; we need, as Matthew Arnold said, morality touched by emotion; we need, in other words, sensibility to the great spiritual reality in the external universe and in humanity. We need to feel the presence everywhere of Infinite Spirit, finding expression in every variety of material form; we need to feel that we ourselves are something beside physical bodies and functions, and that the Infinite Spirit is expressed in us. Now the church used to cultivate the spiritual life as something supernatural. We need today to cultivate it as natural. If my powers of observation have not entirely misled me, the people who stay away from church, rejecting the supernatural, are not cultivating spiritual sensibility on the natural basis. Further, I hold that any church which tries to cultivate spiritual sensibility on a natural basis may give the unchurched something which they are missing.

Again I am impressed with the thought that Sunday loses its uplifting power, its dignity, for the unchurched. An hour or an hour and a half spent on Sunday forenoon in contemplation of the best gives to the entire day a tone which it does not have without it. Otherwise, Sunday is a kind of pick-up day, a lazy day, a meaningless day, with all high purpose lacking.

If I could reach non-church goers I would say, dear friends, indulge in a little candid self-examination, and see if what I say is not so.

Still again, the unchurched lose such social companionship as is touched of spiritual sensibility. I am tempted to say moral enthusiasm, too. They get neither of these in the marts of trade; they get neither of these in ordinary social life. They do get moral enthusiasm in reform work. But nowhere except in the church, or in the possibilities of the church, do they get moral vision, of a universal character, and the most refined and uplifting spirituality together. I have seen often after the church service an uplift of social feeling and spiritual aspiration such as I have never seen elsewhere. Those who cannot or do not attend a church service and enter into its spirit generally lose this.

Fourth. What must the church do to regain its old-time power? In general it must meet the people of today with the thought and feeling of today. It must talk the best Twentieth Century ideas to them. It must not compromise its principles, but it may well be sensitive to

progress in its interpretation of them. And especially it may well adapt its methods to modern times. It must grow with the people, not lag behind them. However hard it may be it must remember it wants to win living manhood and womanhood to religion, and to itself as the prophet of religion. It must be the seeker and interpreter of truth, and it must not forget that truth evolves with the years. Nor must it confuse truth, which is eternally progressive in its application, with the interpretations of truth which is fallible and always reflects the moods and limitations of the hour. It must go to the present as well as to the past for inspiration, and it must not be absorbed by the special but recognize gladly the universal in both past and present. In short, it must be the bearer of the broad, the upward and the onward. It must be up to the times, not behind them. So much in general. More in detail the church must become the powerhouse of moral impulse and enthusiasm. I do not think the church must be a charitable organization or a social reform society. Its function is rather to cultivate that moral insight and vision and arouse that moral purpose which shall be sensitive to the calls of wise charity and needed reforms when they come. As the figure of the powerhouse indicates, the church must make the moral electricity which can be applied to going in one direction or another, as the time requires. It is not long since in the older churches belief was held to be of so much greater consequence than morals that the expression was frequently used—mere morality. We are coming to see that nothing is so important from the very foundations of character as moral integrity, moral courage, moral earnestness. Alike in the individual and in the social realm the church must be the powerhouse of all this. It must say to the parents, to the children, to the trader and the manufacturer, to the statesman and the politician, to the men of every profession, to the employer and the employed, to those who hold back and those who would go on in the struggle for personal character; for social justice, equal rights, increased opportunities, the moral order is supreme. We must conform ourselves to that; we must be clean, we must be fair, we must be just, we must be honest—whatever else happens or does not happen. The church should hold high this standard; it should furnish the electric moral power, which will ultimately secure practical realization.

Finally, the church must hold aloft the highest spiritual ideals, as pertaining to this life and time. Not with theological incumbrance, but freed of all theology. The old way of presenting the spiritual life has been to regard it as something beyond the sphere of the natural; something which seemed distant and vague; whereas the spiritual reality of us is vital and infinitely near. It is yet to be so presented that it will come within the grasp of the everyday thinking of the reverent soul. It is the function of the church to bring the reality of ourselves into such clear outline that we shall feel it and live it. Humanity today does not need to think of God away off; it needs to think of God around and within. Nearer to us than our own thoughts, endowing us with the life of the soul; the life which is touched when friend and friend go up to find each other; when one hears in his innermost being the call to some great consecration; when we all sense that which gives a new inspiration to our best visions and motives. The seeds of the spiritual life are within every human being that walks this earth. The foliage and blossoms are the possibilities of all, when they become sensitive to the innermost spirituality of the faithful, reverent, aspiring nature. Sooner or later we shall all ask the church to lead us to the altar of the innermost reality of ourselves.

Fifth. What is the function of the Unitarian church in the solution of the problem of church going and non-church going? Outside of Boston and its neighborhood, among the most poorly attended of all churches, it is within the possibilities that the Unitarian church shall lead the way to the generally accepted church or churches of the future. Why do I say that? Because when the Unitarian church has the courage of its convictions, it accepts the latest scientific conclusions concerning all phases of religion and the religious life. It believes in freedom of thought, it believes in the worth of human nature, it believes in human brotherhood, it believes in revelation everywhere, it believes in salvation by character, it believes in the possibility of uni-

versal climbing toward the ideal. This is the kind of religion the world needs, the kind it is slowly but surely discovering as its need. The power of our faith is not wholly found by counting numbers in our own ranks. It is also found in seeing how it has permeated and modified the old faiths, and how the process is still going on. It is plain to me that this is our two-fold work: To minister to our own spiritual needs and to lead the world to the better and the higher. If not in us, then in that to which at our best we point the way, the world is to have such religious expression and summons as shall meet the universal need and command nearly, if not quite, universal co-operation.

And now sixth, and finally, what is the function of our own dear church? In the first place and always, to minister to our own innermost needs. Some of us receive an uplift of mind, heart and soul in this place and at this Sunday morning hour which we cannot spare. We are striving to cultivate here the religious life, to minister to the needs of the mental, moral, spiritual nature. We enjoy the companionships, the communion of this place; it does us all good. If our church did nothing else we who feel its inspiration would think its existence justified. But it does do something else; it stands for something virtual in this community —it is an enlightener here, a finger-point here, a summons here. The people in the old churches who are wavering, who do not quite know where they are, need our word. Ay, the whole community needs it as a part of the evidence which must be in, before the wise, just, well-balanced verdict can be rendered. It is an inspiring thought to us, that not only for ourselves, but for the ministry of truth in Wilmington, as we understand it, this church holds its place, and looks forward to the future. There are in Boston 27 Unitarian churches, in New York 11, in Chicago five, in Philadelphia three. Ours is not only the one Unitarian church in Wilmington, but in Delaware as well. Upon us, therefore, and upon us alone, rests the responsibility of representing our cause in this city and State.

If we fail to secure the co-operation of some we would like to have with us—young men and men not so young, young women and women not so young, we must be patient; we must be self-critical; we must at all times keep ourselves sensitive to new conditions; but we must be thankful for our mission always, and we must fulfill it with courageous loyalty.

For the religion of the future, and the religion of the present, which points the way to the religion of the future—the religion of freedom, of moral impulse and enthusiasm, of spiritual insight and vision —I can only say:

"Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of truth thy bondman let
me live!"

MY PRAYER.

By Mabel Hatton Coyle in *The Midwestern.*

To thrill to beauty, every charm of sound
and color
From tints of grasses up to sunset's golden
blaze;
From tracings spun upon the leafage of a
flower
To paths of planets whirling their appointed
ways;
From love-call of the thrush to voice of trembling waters
From fragrance of the rose abloom on
southern wall
To smell of salt sea-breeze fresh blowing from
the ocean
Or scent of clover fields, a-growing pink
and tall.

II.

To be serene in time of triumph or disaster
Unhurried go my way of work and at the eve
To sleep the dream'ess hours through, waken
at the dawning
To feel the loveliness of life and to believe
That every creature is akin to me—a brother,
This would His Wonder-House—Designer
of our years,
With pity for the wretched, give my hand in
helping
Recall their joy in life, make them forget
their tears.
This is my prayer.

OLD age is the repose of life—the rest that precedes the rest that remains. It is the Seventh day, which is the Sabbath of a whole lifetime, when the tired worker is bidden to lay aside the heavy weight of his care about this world, —to wash himself of its dust and grime, and walk about with as free a heart as a forehanded farmer carries into his fields of a Sunday afternoon at the end of harvest. Robert Collyer.

Tomorrow's Religion

By Rev. Walter Samuel Swisher,

Minister of All Souls' Church, New London, Conn.

PERHAPS no pastime is quite so fascinating to the mind of man as the attempt to read the future. That certain favored souls have this psychic gift is a superstition that dies hard. Hence we have the palmist, the astrologer, the clairvoyant, and the spiritistic medium in our midst. These do a thriving trade, for even reputable persons who are supposed to have at least a modicum of commonsense are accustomed to frequent the mysterious places where these dwell. Young persons in love, staid business men, all sorts of men and women about to embark upon some new venture must first consult the oracle and learn whether this venture will have a successful issue.

Probably once or twice in our lives we have all been guilty of this mild form of dissipation. Astonishing though it may seem to one who is acquainted with the methods of these charlatans, we do learn something from them. For it must be admitted that they gain great powers of divination through contact with varied types of men. They learn to appraise the "client" as he enters the room; they build upon chance remarks, which he lets drop, a fabric of facts more or less related, often surprising him with their intimate knowledge of his character and habits. This is not so strange as it might seem; you or I might safely predict the future of our friends' lives, knowing their habits, their modes of thought, their tendencies good and bad. The fortune-teller develops this acumen to an amazing degree and achieves remarkable results.

In like manner the seer in the realms of economics, sociology, philosophy, or religion, puts his finger upon the pulse of Society, determines its state of health and predicts its future. He announces what diseases are sapping its vitality, what symptoms may be discerned of renewed health. He sees present tendencies, and from these predicts the future of the race.

Some of these attempts are marvelously clever. In 1888 Edward Bellamy's *Looking Backward* came from the press and set the English-speaking world a-thinking. In this tractate disguised in the novel form, you will remember, a young man is put into a hypnotic trance in the year 1887 and awakes in the year 2000, to find the whole structure of society changed. Collective ownership and collective production and distribution have succeeded the individualism of the nineteenth century. Financial panics are unknown; men no longer fear poverty and want. The disagreeable work is performed by each individual in turn. And so on. We are familiar with this sort of writing from Plato's *Republic,* down through Campanella's *City of the Sun,* and More's *Utopia* to Robert Owen and his experiments or *Brooke Farm* and like failures.

Singularly enough, most of these schemes for the social regeneration of mankind have left the subject of religion quite out of the question. True, there was the short-lived Christian-Socialist movement in England. But as Ramsay MacDonald says in his "Socialist Movement," "The doctrines of Kingsley and his friends do not sound either very robust or very inspiring from this distance. They can never be dissociated from a pose of snobbishness and from an antiquated and fanciful view of the superiority and inferiority of classes." It was "an appeal to the gentlemen of all the countries to unite." Most of the writers on this subject have ignored religion as a thing of no moment, or have proclaimed a loose religious liberty in their Utopias, where each worshipped as he pleased. In no sense was religion a vital part of the new order. For the most part, these writers were offended by the institutional religion of their day, and so turned their attention in other directions without attempting to solve the religious problem.

It is possible that the dawn of the twenty-first century will see the beginning of an entirely new social order, and the religious aspect of the new order

must be taken into account. We used to smile at the idea of a New Order, complacently thinking that the world would jog along very much as it has in the past, but the European War has awakened us. We view the world from a new angle. We are as one who rubs his eyes, being newly awakened from sleep, and finds his fireproof house going up in flames, so that now almost any change, however radical, seems possible in our economic, our social, our religious life. The dawn of the twenty-first century may be too early a date for the beginning of this new order, but it will surely come to pass.

The question that concerns us today is the religious aspect of these changes. What religion will the man of the future profess? What bearing will it have on his practical life? Will it retain the superstitions of the past? Will it be full of Oriental myths and Oriental imagery, or will it grow naturally out of his daily life, intertwined with it and involved in it, as Eastern religions are involved in the daily life of the East, not, like the Christian religion, an Oriental religion adapted to Occidental usages and Occidental habits of mind?

Let me attempt to answer some of these questions by the "seer's" method.

First, then—the religion of the future will be an intensely practical religion. There is no doubt of this, for it must be practical in order to exist at all. The churches of the present day, with one possible exception, are dying the slow death of inanition, the death which comes to institutions which lose touch with the life around them. Admittedly, the institutional church gets into touch with the life around it and accomplishes much that is good. But the membership of the church is not greatly augmented by the social service that the church performs. Why? Because as soon as those who are attracted to the church by what it has to offer in the way of bowling alleys, employment bureaus, evening classes, and free lectures, are asked to join its ranks, they are mystified and repelled by the mediaeval theology presented for their acceptance. It is the same case as that of foreign missions. The youth of China and India come to the mission schools, absorb as much as they can in the way of education, pretend to be converted to Christianity, then go their way rejoicing, just as much Buddhist, Taoist, Confucianist, or Mussulman as before. So the Church of the Future must have a theology which squares with its up-to-date activities. It must emphasize the HERE and NOW in its teachings as it does in its active service; nor longer, as at present, prepare men to live *this* life more efficiently, then inform them that it is all of no use, since they are citizens of heaven and but sojourners here, or that they must entertain certain beliefs fixed by Paul, Augustine, John Wesley, or Martin Luther, ere they can inherit eternal life.

Second, the religion of the future will be a religion of social welfare even more than the religion of the present. The church and the minister of the present are between two fires. One class of people holds that the church and the minister have to do only with spiritual truths. These persons inform the minister that they don't wish to hear politics from the pulpit, which is their way of saying: "Don't have convictions about anything modern; keep to the Bible; let the subjects of your discourses be at least a thousand years old." The minister must express no honest opinions; let him keep to the safe middle track. Let him and his church keep where they belong, out of the current of modern life, in some safe backwater. Never mind if this backwater be a little stagnant, with the scum of ages upon it. It is a safe place out of harm's way. The opposite class consists of radicals. They are through with the church because it is an anachronism and deals with issues long since dead. "Why does the minister not give them modern sermons on up-to-date subjects, rather than talk of Jesus and Paul and John? Spiritual truths! Stuff and nonsense!" They want a modern church and a modern minister; they want "Something going on in the church," namely, young people's parties, moving pictures, talks on politics, campaigns against the saloon.

The religion of the future will happily combine these two. It will be spiritual but it will have a hand in all that is modern. It will retain the mystic touch, the awareness of a Being higher than ourselves, but this very awareness of the

Divine will make it the more active in service. It will cease to require that its adherents believe that which strains their credulity. It will teach the deepest truths of human life, but these truths will be such as are borne out by human experience, in place of doctrines that set against human reason.

This brings me to the third thing that the religion of the future will be. It will be free of superstition. No one will believe that one can take the sins of all humanity upon his own shoulders and thus save mankind from eternal torment. This belief will seem barbarous to the men of the future. All experience teaches that we suffer in our own selves physically, intellectually, spiritually, for the wrong we do. No one in the future will believe that it can be otherwise. No one will consent to have his personal sins heaped upon one poor victim. This belief is a survival of the time when the scapegoat was sent into the wilderness or the lamb was slaughtered upon Jewish altars to free the Jewish people from their sin. In the future, men will feel the Divine so immanently present in their lives, that no mediator will be felt necessary between themselves and God. They will feel that every duty done, every aspiration toward higher things, every noble ideal conceived, comes direct from the Divine which inheres in the human and is present in some degree in every man. The supernatural element in religion, which links the civilized man with the ignorant savage who kneels before his crude idol, will be quite submerged, for the mind of the future man will be above petty superstition. The future man will live his whole life on a higher level of being, and will probably look back upon the present as we look back upon the days of our Simian ancestors.

Fourthly, this new attitude of mind will free the world of war. The man of the future will realize that one Divine Life pulsates in all beings, and that when he wounds his brother, or takes away the life which God has given, he is wounding the universal life, and so wounding himself. These things are like boomerangs which come back to wound and maim him who sends the missile forth. All oppression, all injustice, all wrongs of whatsoever character, do more harm to the doer than to the victim. When man learns this truth, there can be no war, for no one would knowingly wound himself. The most selfish of men can see the force of this truth. Even now, the nations involved in war realize that they are wounding the world life, that science and commerce and art have been retarded centuries in their progress by the great catastrophe, and that the aggressors are the chief sufferers. Future history will point the finger of scorn at our age, because man, proud of his conquest of earth, sea and sky, pleased with his progress in science, art and commerce, has fallen to the level of the wild beast and is bringing all the diabolical engines of modern warfare to the slaughter of his fellow-man. For the future religion will be a religion of peace.

In the fifth place, will the religion of the future be the Christian religion? I doubt it. While it will retain all of the best characteristics of the Christian religion, it will be more inclusive. It will be founded on the Golden Rule, but it will include Mohammedanism, Buddhism, Taoism, Confucianism, and the Hindoo religions. Christianity centers in a PERSON, namely Jesus. The religion of the future will center in PRINCIPLES, some of them at least the very principles which Jesus emphasized but of which the world has lost sight. The great mistake the Christian Church has made in the past is centering all religion in the person of Jesus. This becomes after awhile a kind of Fetishism, so that the name Christ becomes a word with which to conjure, rather than the name of him who promulgated Christian principles.

The religion of the future will be a highly ethical religion. Will it be merely that? No, it will have the mystic as well as the ethical. It will satisfy the emotional longings of the devotee as well as his intellectual questionings. We always have these two strains running side by side; sometimes one in the ascendant, sometimes the other. The Evangelical Church has emphasized the mystic at the expense of the ethical and rational. Conversion is a matter of having a certain feeling: first a feeling of contrition, then the true repentance, third the coming to Jesus, last the complete satisfaction of "at-onement." This is the mystic. The Liberal Church has swung to the other

side and emphasizes the ethical and the rational. Religion is clean-cut thinking and devoted service. Do right no matter how you feel. But the inclusive religion of the future will give due heed to both strains of religion, and out of this new emphasis will grow new strength and enlarged power.

Being all these things, the religion of the future will be a religion which allows for, and encourages, unlimited development and fulness of life. In the past, the Christian has put the ban on much that is beautiful and worthy in life. This is especially true in America, where we still feel the influence of our Puritan forefathers. This sort of Christianity has retarded our growth intellectually, artistically and socially by at least a century. Religion has been conservative, afraid to trust itself to new modes of thought, afraid to lose the ground that has been gained, afraid to look at life from any new point of view. This has been a virtue in some instances, in that it has preserved in this way many good things of the past. But it has likewise kept men from forging ahead.

Instead of the retrospective view and the ascetic ideal which made monks of the devotee in the Middle Ages, and austere recluses of the clerics of Colonial New England, we shall have a gladdening, broadening influence in religion which will encourage and develop all good and noble things, be they in the realm of science, the realm of art, the realm of letters, the realm of philosophy, or just the beauty of daily living. The Psalmist says of the righteous: "They shall go from strength to strength." So the Religion of the Future; inasmuch as it will be practical, having to do with the things of everyday life; inasmuch as it will look toward social regeneration as well as spiritual uplift; inasmuch as it will be free of superstition; inasmuch as it will inculcate peace and not strife; inasmuch as it will be a universal, inclusive religion, and highly ethical as well as mystic—will be an ever-increasing influence for good in the lives of men.

All the tendencies of our time to give children the right to have a great deal of their own way are good tendencies, if we will understand that their own way is of course the right way. All we have to do is carefully and patiently to open the right way for them wherever they turn. ROBERT COLLYER.

"TIME-SERVING AND SERVING THE TIMES."

THERE is the time-serving church and the time-serving preacher. By time-serving I mean nothing derogatory, but only the tendency to conform with the prevailing religious notions of the day. The time-serving church generally succeeds best because it has just what the people want. It stands for what is conventional in theology and in life. The preacher preaches certain approved hand-me-down conceptions labelled "saving truth." He has early learned to distrust his own reasoning, and quite naturally he will warn others not to think too hard. The aim of such a church is not to make men rely on their own instinct for truth, but to lean on the religious instinct of past ages. By the side of such churches and preachers there are some that look at the mission of religion from an opposite viewpoint. The preacher cares not so much for the thing handed to him by those of olden days, and to pass it on, as he endeavors to give out of himself the truth as God has given him. He endeavors to train his people into independence of thought, into the freedom of the sons of God, and he will rejoice when his people differ from him in their conception of truth. He preaches truth for authority and not authority for truth. He does not serve the spirit of the time, but the spirit of eternity which speaks to men in various language.

Where this freedom of faith is, there too is a deep respect for freedom in the affairs of life. A man who is undogmatic in matters of religion will needs be undogmatic in matters of politics, social reform, ethical theories. He will take his stand squarely against everything that is not in harmony with his fundamental faith in freedom. Yet at the same time, paradoxical as it may appear—from his high vantage ground of freedom he will be able to see that there is a place even for the things that make for dependence. He will abhor fanaticism, yet he will not despise the fanatic, who honestly works for good as he sees it in his narrow way. He sees in his endeavors simply the expression of a retarded moral development, and his mistaken enthusiasm comes to him as a chal-

lenge. While this applies to all matters of life, it has a special bearing in regard to matters concerning religion.

The liberal man who serves his God and his time takes a pragmatic view of life. He realizes that in all things of human life truth is something functional, something that is quickening man's thought for good. He recognizes that that thought is most true which is most helpful for life. He sees not only that the truth of one day becomes the error of the next, but that what we call error today meant once a deep truth, and that it led the way to what we cherish as truth. History bears him out in this. The natural-scientific teaching of Aristotle was hailed as truth in the Thirteenth century, to us of today it is crude and erroneous, yet without Aristotle there would be no Darwin and his compeers. The open-minded sees in astrology not a mere superstition by a pragmatic truth which led to scientific astronomy. In chemistry he sees the child of alchemism, which had its truth for its time. Without Paracelsus perhaps no Roentgen and Currie and Ramsey. So we judge in love the errors of the past because they contained truth which led to greater truth. And so the liberal man judges the errors of today in the same way. He sees in them past truths carried into the present. Should we not eliminate the things of the past? Certainly, if we can put in their place the higher things of today.

Let us bear in mind, that the stages of human development are not merely successive but also simultaneous. The tallow-dip was succeeded by the little oil lamp, and then came the kerosene lamp, gas, and finally the electric light with its higher splendor. Yet in spite of electricity some people still believe in the odoriferous kerosene lamp, and even the tallow candle has its devotees.

So it is in religion. The tallow-dip of superstitious faith with its tiny light of faith, the oil-lamp and the electric light are all with us. Why then quarrel with the facts of life, why hate the men who honestly believe in their little tallow candle, because the arc light hurts their eyes? Do you fear because a good many like the oil lamp, the world is going to smash all the electric arc lights? Let whoever loves the dimmer light use it, and rejoice with him when in it he sees his way to duty and love. And if you would take away his little light, see that his house is properly wired for electricity and beware of poor insulation which may cause the house of faith to burn down.

GEORGE R. GEBAUER.

PRAYER.

Dear Lord and Father of mankind, we come into thy presence this morning with contrite hearts and teachable spirits. We come to praise thee, but more than all else, to learn of thee. Shrive thou our souls of selfishness, narrowness, bigotry, intolerance, and that unspeakable littleness that to serve thee must hate or hurt any fellowman.

Grant to each of us, we pray thee, with the day's beginning, a big thought that shall lift us out of the narrow boundaries of our habit worn ways.

Give unto us, as we go each morning to the grim battle with circumstances, the vision of the millions of men and women, aye, and little children, who, too, take up their burdens with the dawn. Old and young, rich and poor, good and bad, faithful and unfaithful, hopeful and hopeless, confident and fearful they are, even as are we, O Lord! Some bear swords and guns, some broken hearts, some scarred souls. How we struggle and strive, each and all, to justify the things that we have done, only thine eyes can see, only thine ears can hear, only thy love understand.

Throughout the long day may we bear the consciousness of that greater army of which we are a part, and when the night comes may we fall asleep with a kindly thought for the blurred faces in those long ranks that reach round the world.

So may God keep us all in the divine consciousness of the infinite and eternal love that springs up after blood and iron have had their way, after hatred and malice, and folly and sin have sown and reaped their harvest of sorrows, that we, thy children, so often deaf and blind and foolish, may at last learn that of thy faithfulness there is no end. Amen.

REV. GEO. F. PATTERSON.

Kalamazoo, Mich.

BROTHERHOOD.

THE compelling ideal today is "Brotherhood." It is being applied in new ways and under new conditions: it is finding expression in platforms and institutions, in laws, and treaties. Ever it is demanding more territory for its sway, overstepping barriers of class, creed and nationality. As barrier after barrier is passed the truth begins to dawn that kindness is a universal obligation, that the brotherhood includes *all* men.

E. C. SMITH.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

WAR AGAINST WAR IN TIME OF WAR.

ON JUNE 27, 1904, there appeared in the columns of the *London Times* the famous letter of Leo Tolstoi to the Russian people, now known the world around under the title of *Bethink Yourselves*. This document is notable not so much, perhaps, for its literary power, as for the unflinching declaration which it contains, upon the part of one of humanity's greatest figures, of war against war in time of war. In 1904, as will be remembered, Russia was engaged in armed conflict with Japan. At the time that Tolstoi's appeal was published, the soldiers of the Mikado had isolated Port Arthur, overrun Korea, and started or were about to start, upon the invasion of Manchuria. Russian ships had been destroyed—Russian soldiers defeated, slain and humiliated—Russian soil profaned by the feet of the enemy and stained by the blood of its peasant children. And yet it was at such a time and under such circumstances as this that Tolstoi took it upon himself to denounce war, plead for peace, and even urge his fellow-countrymen not to take up arms against their enemies. When was there ever a braver and nobler deed for "peace on earth, good will toward men?" It is easy to preach peace as a purely abstract conception of human relationships. It is simple to "seek peace and pursue it" when "wars and rumors of wars" are far removed from the bounds of reasonable possibility. Difficulty comes when the enemy is at the gates, when battles and sieges are at hand, when one's countrymen are dying and one's country in peril of destruction. To "cry peace, peace, when there is no peace"—this is the real test of the sincerity of one's convictions and the courage of one's heart. And it is only once in a century, when one such giant soul as the great Tolstoi is born unto the world, that the test is met and successfully withstood. What wonder that such words as these from *Bethink Yourselves* are already inscribed, at this comparatively early date, among the sacred scriptures of the race:

"How are we to act now, I am asked, immediately among ourselves in Russia at this moment, when our foes have already attacked us, are killing our people, and threatening us? . . . Are we forthwith to allow our enemies to ruin our possessions, to seize the productions of our labors, to carry away prisoners, or to kill our men? What are we to do now this thing has begun?

"To this question," so runs the sublime message, "there can be no other answer than this—whatever be my circumstances, whether the war be commenced or not, whether thousands of Russians or Japanese be killed, whether not only Port Arthur be taken, but St. Petersburg and Moscow, I cannot act otherwise than as God demands of me, and that, therefore, I, as a man, can neither directly nor indirectly, neither by directing nor by helping, nor by inciting to it, participate in war. . . . What will happen immediately or soon from my ceasing to do that which is contrary to the will of God I do not and cannot know, but I believe that from the fulfillment of the will of God there can follow nothing but that which is good for me and for all men. . . .

"But the refusal of one man, whether he be czar or soldier, would only unnecessarily, and without the slightest profit to any one, ruin his life. . . . Why, without the slightest use, should one throw away one's life which may be profitable to society?

"This is the common question of those who do not think of the destination of their life, and therefore do not understand it. But this is not what is said and felt by any man who understands the destination of his life—i. e., by any religious man. Such a man is guided in his activity not by the presumed consequences of his action, but by the consciousness of the destination of his life. . . . For a religious man there is no question as to whether many or few men act as he does, or of what may happen to him if he does that which he should

do. He knows that besides life and death nothing can happen, and that life and death are in the hands of God whom he obeys."

If ever there was a war in which words, such as these of Leo Tolstoi, should be heard upon every side, it is this war which is now convulsing modern civilization from end to end. Here is a war for which no adequate cause has yet been found, no satisfactory justification formulated, and no definite responsibility assumed, by any one of the nine combatants. Here is a war which is being conducted in open defiance of every law of nations, every precept of morality, every decent sentiment of humanity. Here is a war which was without excuse in its inception, and now, after eight months of unparalleled bloodshed and destruction, has nothing but the barbarous instincts of revenge, hatred, lust, to defend its further continuance. When was there ever such a chance for brave men in each and every one of the contending countries to reveal their essential manhood by denouncing war—*this war!*—and preparing even now the way to peace? When was there ever such an opportunity for socialists to justify their internationalism, now flouted on every national border of Europe—for women to exalt and defend their divine gift of creative life, now outraged by a universal welter of death—for Christians to exemplify their sublime gospel of love, now defied by every gun and bayonet aimed against the foe—by refusing to answer the call of spurious patriotism and thus to have a share in this fell work of murder? When was there ever such a duty laid upon Germans, Austrians, Russians, Frenchmen, Englishmen, all alike, to prove the reality of their spiritual kinship by declaring, like Tolstoi in a similar hour of raging conflict, that "neither directly nor indirectly, neither by directing nor by helping, nor by inciting to it," will they "participate in war?" Not when peace broods over the family of nations like a fading summer evening over land and sea, but when thunderbolts of human passion are falling with a more dreadful fury than those wielded by the fabled Zeus from Mt. Olympus, is the time for men to manifest their faith in peace! And yet where, outside the narrow circle of our Quaker friends who never yet have failed in any emergency however dire, are there men in any one of the countries involved in this great cataclysm who have bethought themselves of their duty to God as well as to King, Kaiser, Czar, or Emperor, and, in fulfillment of this duty, have refused to take up arms? What indeed is more appalling than the apparent unanimity with which all the peoples of the nine nations have yielded themselves to the madness of the hour? A murdered archduke, an ultimatum, a midnight mobilization, a declaration of war like a bolt from out the blue—and all exchanges of international courtesy, all pledges of brotherhood, all bonds of mutual interest and good will, all ideals of spiritual unity, are forgotten as though they had never been! But a little while ago it seemed as though war between the leading nations of the world could not be precipitated without a revolt on the part of churchmen, educators, workers, women, which would shake the realms of earth. Frederick Lynch's little book, *The Peace Problem,* published in 1911, is a good illustration of the kind of progress which we believed the peace cause had made in the hearts of men. One dreadful week, however, in late July and early August, 1914—and the fool's paradise in which we had been living was revealed!

There is something literally appalling in all this spectacle! And yet it is only fair to note that, now that the first hideous confusion of the conflict is over, there are some peace-lovers here and there who are finding their voices and lifting them in no uncertain tones. Neither in Russia nor anywhere else has there yet appeared a prophet who speaks the uncompromising message of a Leo Tolstoi. But protests no longer timid are being heard; and it may very well be that these will strengthen in volume and emphasis as the war proceeds.

In Germany, for example, is to be seen the heroic figure of the great socialist leader, Herr Liebknecht. It is evident that, at the beginning of the war, Liebknecht was swept off his feet by the tide of madness which seemed to engulf the German people. To the disappointment of all true socialists everywhere, there followed hard upon the first erroneous

report of this man's death for his principles, an unquestionably authentic defense from his pen of the Kaiser's policy. Then came a long silence, broken at last by the tremendous news that Liebknecht had defied not only the Empire but his own party, and all alone had voted against the war budget! A nobler example of perfect courage of conviction it would be difficult to find. That Herr Liebknecht has lost his high position of leader of the Social Democracy is known. That he is at this moment the best hated and most suspected man in Germany is probable. That continuance in his present course involves his imprisonment and ultimate death is altogether possible.

Neither in Russia, France, Austria, or England has this action of Herr Liebknecht been duplicated, unless the resignation of John Morley, John Burns, and Charles Trevelyan from the Asquith Cabinet, and the retirement of Ramsay Macdonald from the leadership of the English Labor Party, as a protest against the war, be so considered. In France, however, a possible parallel is found in the recent persistence of certain Catholic priests, in opposition to the express wishes of the government, in praying for peace at the Sunday masses in their churches. Just how this controversy was started, we do not know. Neither do we know to what extent the governmental authorities were defied, or the Vatican itself involved. This much, however, is clear, and it is perhaps "enough"—that at the very time when Viviani and his colleagues were declaring that the war against Germany must be prosecuted to the bitter end, these gallant priests stood up before their altars and besought God to grant peace forthwith to the people of France! That this was pretty close to treason is shown plainly enough by the protests of the government, and the very real peril by which these churchmen were for a considerable period of time confronted.

Most important in this connection, however, if not most extreme in character, is the remarkable movement in England known under the name of the Union of Democratic Control. Organized in open defiance of the government and of public opinion generally, this society was started for the purpose of insisting that "the following policy shall inspire the actual conditions of peace and shall dominate the situation after peace has been declared":

"1. No province shall be transferred from one Government to another without the consent by plebiscite, or otherwise, of the population of such province.

"2. No Treaty, Arrangement, or Undertaking, shall be entered upon in the name of Great Britain without the sanction of Parliament. Adequate machinery for insuring democratic control of foreign policy shall be created.

"3. The Foreign Policy of Great Britain shall not be aimed at creating Alliances for the purpose of maintaining the Balance of Power, but shall be directed to concerted action between the Powers, and the setting up of an International Council whose deliberations and decisions shall be public, with such machinery for securing International agreement as shall be the guarantee of an abiding peace.

"4. Great Britain shall propose as part of the Peace settlement a plan for the drastic reduction, by consent, of the armaments of all the belligerent Powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments, and the control of the export of armaments by one country to another."

Among the founders of the Union and members of its General Council are such men as Norman Angell, author of *The Great Illusion* and *Arms and Industry*; Vernon Lee, the critic and essayist; J. Ramsay Macdonald, the labor leader; J. A. Hobson, the economist; Charles Trevelyan, who resigned from the Cabinet with Morley and Burns when England entered the war; Israel Zangwill, H. N. Brailsford, H. Bertrand Russell, G. H. Hardy, and many others. Branches of the parent society have been formed in Bolton, Birmingham, Bradford, Bristol, Cambridge, Cardiff, Carlisle, Edinburgh, Glasgow, Halifax, Leeds, Leicester, Letchworth, Luton, Manchester, Newcastle, Oxford, Rotherham, Warrington, and Wolverhampton. At present the Union is actively engaged in organizing new branches, recruiting individual memberships, holding public meetings, and publishing pamphlets.

Although taking no out-and-out Tolstoian attitude against war in general,

and interfering in no way with the successful prosecution of this war in particular, the Union has yet managed to arouse a degree of open and bitter hostility in England which fairly entitles its leaders, if not all of its members, to be rated as martyrs. Private advices inform me that insult, denunciation, abuse, are being freely heaped upon the heads of these devoted men, and violent assault has more than once been narrowly averted. Instinctively one thinks of the experience and ultimate fate of Stephen More, in John Galsworthy's last drama, *The Mob*. Nor is it difficult to find the reasons for this hostility.

In the first place, the Union of Democratic Control has not hesitated to denounce the recent diplomacy of the Liberal Ministry and the resulting participation of England in the European struggle. Its "insistence upon democratic control of foreign policy," its denunciation of "alliances for the purpose of maintaining the Balance of Power," its appeal for disarmament—all laid down definitely in its statement of purposes—involve a critique of conditions leading up to the present war which is exceedingly unpalatable to the so-called patriotic Englishman. Furthermore, the pamphlets which the Union has printed have set forth ideas upon this delicate subject only less drastic than those embodied in Bernard Shaw's *Common Sense*. One has only to read such tracts as *Is Britain Blameless, The Origin of the Great War, The Morrow of the War,* now lying upon my desk, to understand much of the reason for the Union's unpopularity. The members of this organization, among other things, are engaged in telling the truth about two hundred years too soon, and are inevitably suffering the consequences!

In the second place, the Union is already forecasting and advocating terms of settlement of the war which seem little short of disgusting to a nation which is today pouring out its blood and treasure like water in the death-struggle against Germany. To talk at this moment, when ships are being torpedoed in the Channel, cities bombarded from the night-skies, troops dying in the trenches like sheep in the shambles, of ending the war without seizing German territory, wrecking German armaments (while carefully preserving one's own), and humbling German pride, seems little short of treason. Even to anticipate peace today, when Kitchener talks of the war only beginning in May and continuing for at least a period of three years, is an outrage. Not peace but war is the business of the hour. Hence the scandal, if nothing worse, of these peacemongers, who prate of disarmament, arbitration, and democratic control of diplomacy, when other men are working day and night to save the realm from impending destruction!

If information coming to these shores is correct, it is evident that no unpopularity or even punishment is going to dissuade these men from the path which they have chosen. They have put their hands to the plough, and they will not look back. And thank God that this is so! Some day these men, with Liebknecht in Germany and the unknown priests in France, will be justified and exalted, even as Tolstoi has already been justified and exalted ere his body has turned to dust. Not the statesmen who made this abominable war, not the soldiers who are fighting it, not the women who are helping it, but the lonely prophets, despised, hated, spat upon, who denounce it and would end it—these are the heroic figures of our time! Not yet have men come to see that war, as Ernest Crosby has put it in his *Swords and Ploughshares,* is always and everywhere wrong! Some day, however, that vision will break upon the soul. And then men will come to see with perfect clearness that war against war in time of war constitutes one of the noblest, as well as hardest services, in the annals of human endeavor, and will reward it as it deserves.

TRUST YOURSELF.

Trust your own thought. Put it against all the traditions of all the ages. Have faith in the self-evolved. Whatever may be your thought, or however much it may contradict the opinions of your fellows and the voice of the past, believe in it and stand by it. It may not be true, but it matters little, if it is true to you. Be true to it, and by and by the larger truth will come. Assert your supremacy, your mental mastership. Refuse to accept any alleged infallibility. Be your own judge, and abide by your own findings. There is no higher court.

SOUTHERN CONFERENCE NEWS

Atlanta Unitarian Church Notes.

Among the things that are being done in preparation for the opening of the new church building on the 28th of March is the publication of a Book of Services suited to the peculiar needs and limitations of the Atlanta Church. The book is an enlargement on the usual service book, giving for our use twelve regular services instead of five, and adding one or two services for special occasions. Very little new material has been added, much of the best from prayers and responses by Martineau, Channing and many others has been put into them all through. The many choice selections that have stood the test of many years of helpful and inspiring usage in our fellowship, and have been chosen again and again by various Committees of the American Unitarian Association to have permanent place in the church's literature, have been given first place. There is nothing peculiar about the book. The services are of medium length, and when used will be varied by choir responses and chants as the occasion or service may require. We have seen fit to omit the collects and prayers for special occasions, also numbers of the Psalms. The responsive readings include the best of the Psalms expressing excellent sentiment. a selection from Ecclesiastes, the Ten Commandments with Jesus' summary of the law, selections from the prophets, with special selections from "outside" sources. There are sixty-four pages, printed in large type, double column, on best laid paper, and bound in cloth.

We of the Atlanta Church were very sorry indeed to receive a wire from Dr. Peabody stating that illness necessitated his return home, thus depriving us of the pleasure of his presence among us.

It is our hope that the opportunity will be given through the Billings Lectureship to give us a "revival." Every church needs a "mission" of a special kind suited to the peculiar needs of the church and community. There is an evangelism called for among us. It is demanded not only to run counter to the Rev. Billy Sunday, but also to answer a thousand mistaken notions in the public mind in regard to our views and make clear the fact that we are really not so coldly intellectual as those who insist on an arbitrary doctrine. It is our duty to show that the old interpretation is filled with materialism and calculating intellectualism. We can stand by the gospel of an untrammelled religion until the right thought about symbolism and the proper spirit of worship, the fruits of spirituality and service to humanity ring out with unmistaken emphasis. Now such men as Dr. Peabody and Mr. Sullivan and Dr. Eliot are revivalists of the sort we would like to see make arrangements for a series of sermons for at least ten days at a time in a place where the Unitarian cause has but few followers, a few friends and a host of liberal people who think the church is anti-everything really vital in religion.

The Woman's Alliance has had two particularly interesting literary meetings recently, as well as profitable and harmonious business sessions. A meeting with Mrs. Edward T. Ware at Atlanta University was one of unique interest in a literary way. Mrs. Wm. A. Edwards was in charge of the program and introduced Mrs. Arthur Pew, Mrs. Ware and Mrs. Jones, each of whom in turn gave account of experiences, acquaintance with notable people at home and abroad, and read selections from the Southern poets. Tea was served following the program.

A second program, held one month later at the home of Mrs. W. E. Lotspiech, proved of great interest. A poem was read by Mrs. Lotspiech, and a paper was read by Mrs. J. W. Conkling on "Symbolism in Worship." After a most profitable discussion the hostess led the members to the dining room where delightful refreshments were served.

A pantry sale was held recently netting the Alliance a small sum for their treasury. As usual the Alliance is ever "on the job."

One particular thing the Alliance has in mind to do in assisting further in the furnishment of the church is to complete the Sunday school rooms at the new church and have them ready for opening early in April.

We put the readers of the Advance on notice now that in the next issue of this magazine will appear a history of the Atlanta church, together with some views outside and inside of the new church of which we are so proud.

New Orleans.

The New Orleans Church has been enjoying an innovation in the Sunday services since we have been able to hold them in the newly furnished church. Mr. Kent has had the men of the congregation take turns in assisting him by leading in the responsive readings, etc.

Dr. Peabody was expected early in February and it was a great disappointment to us to learn that he was taken ill in Florida and had to return to his home without coming to New Orleans. We hope, however, for his speedy recovery, and we will look forward to the pleasure of having him with us—perhaps at some future day.

Mr. Kent spent a Sunday in Memphis during the past month; preached to the little band of earnest, loyal Unitarians there who have since had the comfort of having a permanent pastor come to minister to them. After Mr. Kent's return from Memphis we had the unexpected pleasure of a visit from Mr. Wilson (Sec. of the A. U. A.). He preached a fine sermon on this occasion and one that was much enjoyed also by a few strangers who chanced to be present and hear it, as well as by our regular congregation.

The Study Table Class met at the parsonage the first Monday in March when Mr. Perkins spoke of "The Will to Power."

At the afternoon meeting of the Alliance, Tuesday, March 9th, Dr. Williamson, of Tulane University, and Prof. Aldrich gave interesting talks upon "Industrial Chemistry." That same evening the Laymen's League met and had Prof. Marion Le Meslee, of Tulane

University, give an account of the European war from the French point of view.

Through these channels our intellectual interest and growth have been kept stimulated.

The Sunday school is preparing for Easter services and the Alliance is planning a "Silver Tea." The usual church supper given by the "Laymen's League" for the Alliance in February had to be postponed, due to illness in our Parish House, but will probably be held during the coming month.

A sad bereavement has just befallen us in the death of one of our active and beloved Trustees—Mr. Edward Wisner. His death means a great loss, not only to our church but also to our entire community of both city and state.

The Southern Conference opens April 27th at Louisville, Ky., and all our Southern churches and branches should now be planning "ways and means" of sending delegates to this gathering of Unitarians. It means much to the whole work in our Southern field and comes back to each church in the stimulus and help of exchange of thoughts, ideas, and associations with other fellow workers.

New Orleans is planning to send delegates and do her share toward making this conference a successful one. H. W. C.

LOUISVILLE, KY.

The course of affairs has been more or less uneventful, work going on uninterrupted, and planning of work that is to be done in connection with the visit of the President of the Alliance of Unitarian Women, and the Southern Conference.

The various committees of the Welfare Council report activity, the Publicity Committee, consisting of four men and the minister as ex-officio member, having decided upon two dignified forms of advertisement to bring attention to our principles and work. One sermon a month will be published in pamphlet form, and excerpts will appear in the Monday morning issue of one of our dailies if space will be given it. Our "Weekly Calendar" is also an agent for this Committee, in its attractive new form, as it also contains paragraph sermons, besides the regular notices pertaining to meetings.

The visiting campaign, instituted by the Hospitality Committee, is productive of the double result of pleasure and profit to all those engaged. This form of church work has been somewhat neglected, strangers, members, and sick alike, depending upon a chance call from the members, our minister doing most of the calling. Now there are three committees enjoying this feature.

The two men's organizations have had their regular suppers and speakers. The Branch continues to make garments for distribution by the District Nurses of the King's Daughters, among the sick of the city, under the guidance of the Associated Charities, and the junior organization has held a musical and dramatic entertainment in the Sunday school room. Despite the fact of a very heavy rain, the room was comfortably filled.

It is earnestly hoped that a large number of delegates will attend the Conference of Southern Churches which meets here in April. As soon as possible their names should be sent to Rev. Maxwell Savage, Church of the Messiah, so that arrangements for their entertainment may be made. All members of Southern Branch Alliances who desire information regarding the work of the Southern Associate Alliance of the Conference will please write at once to Mrs. E. A. Goddard, 1505 Rosewood Ave., Louisville, Ky., Secretary of the Southern Associate Alliance.

RICHMOND, VA.

Richmond is a very conservative city where the old order passes slowly. It still requires courage to say, "I am a Unitarian"; therefore, "the little band" that has labored long and faithfully often grows discouraged because we do not grow in numbers, so discouraged that we might lose heart entirely if we did not see evidence that our influence has extended far beyond the membership circle, and has helped to make life larger and freer for many who never call our name without a touch of derision.

Our church was filled to its capacity on the third Sunday in February, when Rev. Frank W. Pratt, Southern Field Secretary of the American Unitarian Association gave an excellent discourse on "The Blasphemous Doctrine of Everlasting Punishment."

The congregation is happy in the possession of a new organ for which the Woman's Alliance are working hard to meet payments. The Alliance is now planning to hold an Easter Sale and Supper, late in March.

The Sunday school, with Dr. L. Eaton, Supt., is an encouraging feature of our work. It was re-organized by Dr. Eaton in 1913 and he has spared no effort to arouse interest and enthusiasm in young and old, with the excellent result that practically the entire congregation remains to the Sunday school, which is held at the close of the Sunday morning service.

On Sunday, February 14, the Sunday school had a very interesting service in celebration of the "One Hundred Years of Peace" between the United States and Great Britain.

Our minister, Rev. A. T. Bowser, is preaching an interesting series of sermons on "Some Distinctive Principles of Unitarianism." The subject last Sunday was "The Brotherhood of Man."

Mr. Bowser's theme was also the subject of an excellent talk to the Adult Bible class by ex-Senator Lewis H. Machen.

JANE H. RITCHIE,
Cor. Sec'y Alliance.

DALLAS, TEXAS.

Since the reassembling of the congregation in the fall, the activities of the church have been marked by a closer bond of fellowship and unity than ever before, a keener sympathy for those who are in need of spiritual or material assistance, and a renewed endeavor in the performance of its part in the good works of this city.

The inspiration for this revitalizing of the forces of the church is due partly, to the effects of the Unitarian Conference held here last

June, giving to the Liberal Church increased recognition in this community and to its members enthusiasm and confidence; partly to the present stirring events which prove the inadequacy of hitherto accepted doctrines and the opportunity for a faith that stands for Brotherhood; and, in no small measure, to the general interest in the sermons of the pastor, given with an earnestness and a call to action that lingers with his hearers. A large proportion of men is noticeable in the audience.

The sermons have dealt with the causes of the war. Mr. Gilmour has laid stress upon man's love for his kind, "international-mindedness"; upon the co-ordination of rights, "ethical-mindedness," and the need of a religion which supplies the "military virtues" necessary for the progress of humanity.

The Washington sermon made a special appeal to the young people. The Channing sermon and others have appeared in the *News*. A step in advance for the Orthodox South.

The Adult Bible Class has been following with keen interest the study of the Development of Dogma in the Christian Church. This class has been ably conducted by Mr. E. N. Willis.

The Sunday school owns an electric moving-picture machine which affords entertainment and instruction from time to time.

Miss Bailey is especially successful with a large class of boys.

The Young People's Union meets fortnightly, the members taking turns in giving addresses on the lives of leading Unitarians. The attendance is good—from thirty to forty responding.

The Unity Club meets once in three weeks to discuss current vital issues. It continues to be one of the leading civic clubs of the city.

Mr. Bentley is leader of an evening class which meets to study the philosophy of Henri Bergson.

The Woman's Alliance has served suppers each month in Emerson Hall, followed by entertaining musical programs. Especially successful was the cafeteria supper given at the close of the Christmas bazaar. The charitable work of the Alliance has not been limited to calls for aid from Dallas alone. Mrs. E. P. Turner has fostered the establishment of a Training School for Girls that is meeting a great need in this part of the state.

Under the auspices of the Alliance, a lecture-recital on "Hansel and Gretel" was given by Hans Kreisig, organist. The proceeds from this successful affair were added to the choir fund.

An exceedingly interesting course of lectures on Modern Drama is being given by Mrs. Georgia Stenger, at the homes of members of the Alliance. The course includes Moody's "Great Divide," Pinero's "Second Mrs. Tanqueray," Maeterlinck's "Pelleas and Melisande," Jones' "Mary Goes First," Ibsen's "Peer Gynt," and Hauptmann's "Sunken Bell."

A lecture that was greatly appreciated by Dallas Unitarians was given at the church March second by Rev. Henry McDougall of Franklin, N. H., Billings lecturer. His address upon optimism was very stirring—full of the elixir of life.

San Antonio, Texas.

Our church has recently enjoyed a most stimulating visit from Rev. Henry C. McDougall, one of the Billings lecturers of the American Unitarian Association. Mr. McDougall preached Sunday morning to a large congregation, spoke also at an afternoon meeting of the Woman's Alliance, at the home of one of its members, and returned from Austin during the week to be the guest of honor at Ladies' Night of the Men's Liberal Club, when he opened the discussion on "New Ideas in Education."

At another meeting of the Men's Liberal Club, Mr. DeLara, the well-known writer on Mexican affairs, himself a citizen of Mexico and identified with the socialistic movement there, made a most interesting address. A men's class for the study of Fundamental Ethics has been organized in connection with the Sunday school, under the direction of Mr. W. A. Black.

Austin, Texas.

An interesting series of services have recently been conducted in this city under the auspices of the American Unitarian Association. The first of these was conducted by Mr. Badger of San Antonio, who prepared the way for the coming of Rev. H. C. McDougall, of Franklin, N. H.—the Billings Lecturer of the American Unitarian Association—who was commissioned to spend a week in Austin, holding two services and spending two weeks in canvassing the field. Congregations averaging fifty attended these services, largely made up of those connected with the Texas University. At the conclusion of the last service a Woman's Alliance branch was organized, with the especial purpose of developing the local field for a more permanent enterprise of organization next year.

Houston, Texas.

A recent visitor to the young society at Houston reports everything in excellent condition there. Rev. and Mrs. Maxwell, the new minister and his wife, have won the hearts of the people, and are doing efficient work in building up our cause. Services are held in a good auditorium, and are well-attended, with a healthy predominance of men in the congregation. Mr. Maxwell's vigorous thought is making itself felt throughout the community. A well organized Woman's Alliance is actively engaged in good work and some organization of the men is being contemplated. There is as yet no Sunday school here, but that ought to come before very long.

Fellowship Announcement.

The New England Fellowship Committee has received from Louis J. Richards, of the Universalist ministry, an application for the certificate of commendation issued by this committee. Julian C. Jaynes, Robert F. Leavens, Sec., 10 Prospect St., Fitchburg, Mass.

WESTERN CONFERENCE NEWS

The annual meeting of the Conference will be held in Cincinnati, May 18th-20th. It is not too early for the churches to be making plans for representation at this meeting. The treasurer, Mr. C. B. Foote, has sent the following letter to the churches:

The Western Unitarian Conference ends its fiscal year May 1st next and its treasurer desires to call attention to a matter of much importance to the directors of this body. The contributions of the churches form the only basis on which they can intelligently prepare the budget for the coming year. You are aware that the report of the treasurer is completed before the Conference meets, so that any subscription not sent before that time will fail to receive its due credit therein. May I particularly call your attention to the necessity of promptness? Will you not bring this matter to the attention of your people at an early date? With contributions as liberal as last year, or more so if possible, and sent promptly, the work of the Conference can easily and successfully be arranged.

OHIO.

Rev. Frederick J. Gauld, for seventeen years past of the Unitarian Church at Leominster, Mass., was installed as minister of the First Unitarian Church at Toledo. Rev. Samuel A. Eliot, D. D., of Boston, President of the American Unitarian Association, preached at the morning service, setting forth the characteristics needed in religion at the present time. Mr. Alexander Smith, chairman of the Board of Trustees of the Church, extended a welcome to the city and Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, welcomed the new minister to the fellowship of the Conference. In the evening there was a fellowship meeting with addresses upon the general topic of "The Modern Church." Prof. Clayton R. Bowen of Meadvil'e Theological School spoke upon "Its Theology"; Rev. Minot O. Simons of Cleveland on "Its Worship"; Rev. Eugene R. Shippen of Detroit on "Its Work in the Community"; Secretary Smith on "Its Motive Power." President Eliot in his closing words pointed out what a high chal'enge to the new minister was conveyed by the ideal set forth and what an inviting opportunity was afforded both minister and people by the relation just established between the two.

Dayton. Steady progress in all branches of work has been marked since the dedication. The Sunday congregations have been continually growing, special interest having been manifested of late in a series of sermons by the minister, under the tit'e "Interpretations of Unitarianism." Evidently, peop'e seek restatement, in modern terms, of the old and persistent factors of human experience.

The Sunday school is growing rapidly. New pupils have come in every Sunday but one, since the dedication in November. Teachers of ability and fidelity are also being found. Already space is at a high premium, and dreams of further building operations begin to agitate the minds of the minister and people.

Since January 11th a series of "Unity Free Lectures" on Monday evenings was given by Mr. and Mrs. Marshall, aided by local and visiting friends. Dr. Stanton Coit spoke on "Religion and War"; Rabbi Lefkowitz gave a fine interpretation of "The Soul of Russia"; two eminent engineers (engaged here in flood prevention), Mr. Arthur Morgan of the Memphis Church, and Prof. Woodward of the Iowa City Church, gave a joint lecture of rare charm and penetration, under the title: "The Spirit of Science." The minister has also given his illustrated lecture "The Antiquity of Man," and, later, will give a study in comparative mythology under the title "The Virgin-Birth of Jesus Christ," and the season's work will conclude with a lecture by Mrs. Marshall, on the now famous Belgian poet "Verhaeren." Altogether the word to the fellowship is one of hope and courage and certainty of success.

ILLINOIS.

One of the most active members of the Alton Church writes:

"First of all I find that Unitarians as a whole even up to the headquarters in Boston, all make the statement that "counting noses among Unitarians means nothing." We do not believe that here in Alton, and in September, 1913, we determined to find out how many peop'e in Alton could be depended upon to stand up for the principle of Unitarianism after having had a church in this community since 1853 and we found that out of the persons attending church who had in years gone by signed their name to the church book, that we were able to get fifty-eight of these to sign our new church book as being in sympathy with the effort to keep up a Unitarian church here and to have a resident minister (which by the way we have not had for four years). After getting our old members to signify their intention to stand by the church we decided to hold a series of special meetings in November, 1913, and we had liberal speakers from St. Louis and Chicago to help us on this program, having a different speaker each night and these meetings began on Sunday and led up to the installation services of Dr. C. W. Reese on Thursday night. In March, 1914, we held another series of meetings and during our fiscal year of August 1, 1913, to August 1, 1914, we secured twenty-nine new members or an increase of fifty per cent. In October of this year we held a series of special meetings and at the present time have so far obtained twelve new members this year, almost all of them as a direct result of the Biederwolf revival. The first year of Dr. Reese's service in this community we made a special effort to obtain new members and up until almost the close of the Biederwolf meetings in February no special effort was made this year to secure new members as we did not want to offend our good members who do not believe in proselyting. The writer was a

Methodist and Rev. Reese was a Baptist minister before coming to the Unitarian church, hence you will see that our early training has been on getting members.

A series of special meetings was held from March twenty-first to twenty-fourth inclusive, in which Dr. Reese preached all of the sermons and a special effort was made to further increase our membership. As stated above we have fifty-eight old members and forty-one new members which by death has been reduced to an active membership today of ninety-five. The Biederwolf revival aroused the Unitarians of A'ton and made them rally around the church to a degree which was surprising to the most of us. He made a very bitter attack upon the Unitarian belief and as a result of that attack the people in this vicinity realize that there is a Unitarian church because we immediately began to print our sermons in full in the daily press and have distributed over five thousand pamphlets on Unitarianism and are receiving every day inquiries for more light on the subject and we are looking forward to an additional increase in members and a larger interest in the Unitarian cause in this vicinity.

Champaign-Urbana. The attendance this winter has been more regular than ever. An increasing number of students, faculty and townspeople, pour into our doors on Sunday mornings and evenings to hear the gospel of socialized, spiritualized and universal religion. The morning sermons during Lent have dealt with the scientific interpretation of Gospel miracles, the evening lectures with the new attitude of western scholars towards Islam. It has been interesting for the American students to hear in the discussions Moslems and Hindoos join together in praising Islam as the religion of brotherhood and the parent root of the European revival of learning.

In February the congregation gave a reception to Prof. and Mrs. Bose of Calcutta. Prof. Bose, our Brama Somaj friend from India, was introduced in university lecture rooms as one of the foremost scientific investigators of the wor'd. It was a privilege to hear the same man speak in the Unitarian church on the indispensableness of religion and the service rendered to humanity by the spiritual heroes of liberalism. Many members of the congregation have this winter been active in organizing various societies of the two cities into an emergency peace federation.

Chicago. In addition to the usual activities Unity Church has had several extra diversions this winter. It gave an "Old Folks Concert," the programs of which were printed in antique language and at which some forty members, both old and young, took part. The program included "The Maiden's Prayer" on the harpsichord, a Quaker recitation by a once real Quaker (now a devoted Unitarian), the rendering of "Johnnie Smoker" and a number of ancient songs by a large chorus. All the performers and some of the audience wore old-fashioned costumes, several of them more than a century old. This was followed by a reception at which Banbury tarts and sweet cider were served. It was fortunate that it came on a night when one of the severest snowstorms of the season raged, as even then the seating capacity was greatly taxed.

The first Sunday in March marked the eleventh anniversary of Mr. Hawley's ministry in Unity Church. Each one of the societies connected with the church and many of its members sent him flowers on this occasion, and he also received a large number of letters of appreciation. In thanking the congregation for this recognition, Mr. Hawley stated that he planned to file these letters together with the letters of condolence which he received when it became known that he had accepted the call to Unity Church.

At the February meeting of the Men's Club which was the annual "ladies' night" Dr. William S. Sadler spoke on "The Psychology of Faith and Fear"; and at the March meeting, Rev. Ernest C. Smith on "The Measure of Moral Progress." Both of these addresses were followed by animated discussion.

The regular weekly meetings of the Alliance have been very well attended this winter and the program meetings, which have been held on the last Tuesday of each month, even more so. At the latter the Alliance has listened to papers by Mrs. W. M. Welch and Mrs. George Gaidzik on "Life in England"; by Mrs. Frank Hosmer on "Reminiscences of her Father, Dr. Robert Collyer"; and by Mrs. Mary P. Hunter on "Her European Travels."

On March 20th the "No Name Club," which is composed of the younger set of the young people, gave two plays in Unity Hall: "The Spreading of the News," by Lady Gregory and "Joint Owners in Spain," by Alice Brown.

The Associate Al'iance gave a luncheon in this church on March 27th in honor of Miss Anna M. Bancroft, the President of the National Alliance, at which representatives of the various Liberal churches in Chicago and suburbs were present.

At the Third Church the work goes on with encouraging results. The minister, Rev. Rowena Morse Mann, has been giving finished and scholarly sermons with a spiritual uplift in them not always found. Her course of addresses given once a month on "Moral Heroes of History" has been most inspiring, "Madame Roland and the French Revolution," "Luther at the Diet of Worms," "Rousseau," "Bruno in the Hands of the Inquisition," "Socrates," and "Jesus." Her presentation of the life and influence of Rousseau was original and illuminating, and when in her lecture on Bruno and his fate, so different from that of Galileo, she closed with Lowell's thrilling poem "By the light of burning heretics, Christ's bleeding feet I track," etc., the audience was stirred to the depths. That climax will never be forgotten by those who heard it. Every Sunday sees strangers among the audience.

The Fellowship Club of this church meets every Monday evening with a good and regular attendance. The minister takes the first half-hour to read from some modern book and calls attention to important modern literature. So far she has read from Prof. James's "A Plutocratic Universe," Le Bon's "Psychology of Peoples;" "The Real Kaiser,"

anonymous, and Blatchford's "England and Germany." This reading is followed by papers and discussions on progressive and popular topics. One of the members of the class marvels how with all she has to do the minister finds time to read so thoroughly the books she reviews.

Dr. Mann's sermon subjects for March were:

March 7th, Seriousness.
March 14th, Seeing God.
March 21st, A Social Law.
March 28th, Jesus as Seen in His Last Days.

The Church of All Souls, Evanston, never once, in its history of nearly twenty-five years has failed to observe its five special services of Christmas, Easter, Summer Festival, Harvest Festival and Covenant Day, always on the same stated day and always by the same ritual. This year has been as usual. The congregations have been good, the Sunday school full of its regular and constant life, and the people now look forward to Easter, to join once again in the Easter service valuable and endeared by association. Young people now join in it with their parents who began as little children to lisp its songs and scripture. The Sunday school, like the church, carries on several charities regularly, never omitted, and this year special contributions have been added for a special need and for aid to the Belgians. The school is now studying the "Life of Jesus" with the third gospel as a basis. The method is a long and special talk of the teachers with the minister about once a month, which becomes the basis of the instruction by the teachers.

Geneseo. With the new year the new minister, Rev. William Lord McKinney, began his work in this field rich with Unitarian tradition. For nearly half a century the life of the community has been sweetened by the ministry of Rev. and Mrs. M. J. Miller, whose words of cheer and kind deeds have given the Unitarian gospel free course. Recently a new Sunday school class has been organized by the minister for the study of comparative religions. Each week a member prepares a paper of some twenty minutes in length which is followed by a free discussion of an interesting nature. Several textbooks are used and considerable interest is shown in the weekly preparation and study. The average attendance has been about fifteen.

Unity Church, Hinsdale. Rev. Newton Ben Knapp, formerly assistant pastor of the First Unitarian Church of Brooklyn, New York, assumed charge of our work at the beginning of the year. It is fair to say we are having a season of unusual activity and interest. A new spirit has seized our endeavors and is felt in everything we undertake.

The Sunday school has recently sprung into new life through the organization of an adult class. The class is enthusiastically attended by an average of twelve or more people, and its fiery discussions of long-standing problems are a reviving religious interest. As our spirited little suburb is deluged with city speakers on every phase of modern social problem, this class has devoted itself to the field of early Hebrew history. The following are typical of the subjects considered: The Historical Background of Early Hebrew Religion; The Stories of Creation; The Evolution of the Idea of God; The Institution of Sacrifice and Human Sacrifice; The Making of a Nation.

A condition of membership is a willingness to do special work on subjects assigned and to contribute to the discussion. The class is led by the minister.

A number of new children have been added to our rolls and the school is working on a play, "The Snow Witch."

Unity Club is enjoying some old time spirit. The subjects considered for discussion are unusually timely and are meeting with gratifying response. The program schedule for the year is divided into the two parts: European War Problems and Problems of Modern Social Life. The following are among the subjects considered: War and a Possible Solution; Pan-Slavism, Is It a Menace to European Civilization; Poland and the War; Race Prejudice; Our Immigration Policy; The Jews in America; Social Treatment of Crime; Coöperation versus Competition.

Our services have also increased in interest and attendance. The minister has been preaching a series of Lenten sermons on the general topic of "Contemporary Prophets of Religion." The following is the list in full:

Lindsay and the Gospel of Beauty.
Maeterlinck and Radical Mysticism.
Eucken and the New Christianity.
Wells and the Religion of Socialism.
Royce and the Religion of Loyalty.

A Choral Union has been formed which meets every Friday evening to practice Spring and Easter songs. It is under the direction of Mr. Oswald Loeffler, a graduate of the Berlin Conservatory of Music.

The Woman's Alliance has all-day meetings every two weeks and has been sewing since the first of January for families of the United Charities of Chicago. In addition to this they gave a Christmas Bazaar, selling more than $200 worth of fancy and useful articles. The Alliance pays $300 a year toward the support of the church.

The Junior Alliance cleared a tidy sum at the Christmas sale, a part of which was given to the United Charities. They are now working with the young men of the church, on a play to be given soon.

Every second Sunday night, alternating with the Saturday night meetings of Unity Club a "Home Time" is held at the church parlors before the open fireplace, for friendly greeting, singing and a series of talks by business men. One evening The Liederkranz, a German singing club of Hinsdale, was invited over and with their friends the church was packed. The Junior and Senior Alliances have added to these occasions by serving light refreshments at the close of the evening.

On March 9th we had a most unique gathering at the church in honor of the 56th Wedding Anniversary of Mr. and Mrs. C. C. Warren, who were among the charter members of the Hinsdale church, and have been enthusiastic Unitarians throughout their long and influential lives. They were especially intimate in the work during Rev. W. C. Gannett's ministry at Unity Church.

INDIANA.

Indianapolis, Ind. All Souls Church, with its accustomed interest in social work, has done its part in meeting the problem of the unemployed. Two of its members have served as workers on the Citizen's Relief Committee, and the minister has been on one of the executive committees. The legislative committee of the Indiana Association of Workers for the Blind, of which Mr. Wicks is a member, is rejoicing in the passing of a bill which creates a commission for improving the condition of the adult blind.

WISCONSIN.

Madison. First Unitarian Society, Rev. F. A. Gilmore: At the annual meeting in January the treasurer gave the welcome news that the church is out of debt. At a recent meeting of the board of trustees, Dr. Charles H. Vilas announced his intention of presenting the church with a parsonage. It is not yet decided whether a house will be purchased or a new one built. Rev. E. C. Smith, Western Secretary, visited here a few Sundays ago, preaching a strong sermon in the morning on "Faith the Energizer," and in the evening on the "Message of Unitarianism," a service in which the pastor took part. Several evening services of a high order have been held. In January the pastor gave an illustrated lecture on "The New Capital as a Work of Art." The century of peace between the United States and England was celebrated February 14. Mayor A. H. Kayser with Prof. Hornbeck and Prof. Paxson gave the addresses. On February 22, the Sunday school held a social in the parish house, to which the mothers were invited. A committee of ladies from the Alliance provided refreshments. The pastor's Bible class is this year considering the social teachings of the Scriptures, and is at present reading the book of Job. This class is principally composed of students. The University end of our work is in the hands of Unity Club, made up of our students and professors. Meetings are held monthly, sometimes in the parish house, and, to give variety, a few are held in the homes of friends near the University. Addresses have been given by Mr. George Kroncke, president of the Madison Board of Education and trustee of this church, by Dr. Charles H. Vilas, and others. The next meeting will be at the home of Prof. and Mrs. A. S. Flint. The Alliance holds meetings on alternate Wednesdays. One popular feature of these meetings is the lunch to which the gentlemen are invited. The Young People's Religious Union put on a comedy, "Mr. Bob," which has been given a second time by request. The young folks generally conduct their own meetings; they have contributed to the support of the church, to the local Associated Charities, and to the National Young People's Religious Union. The boys' club meets Friday evenings for billiards. Twelve persons joined the church at Christmas. The society is looking forward with pleasurable anticipations to the visit, in March, of Miss Bancroft, president of the Alliance. Among the delegates appointed by the Mayor to represent Madison at the Peace Convention in Chicago, February 27th and 28th, were two from this church, Justice R. G. Siebacker of the Supreme Court, and the pastor.

MINNESOTA.

Duluth. First Unitarian Church. The minister, Rev. Geo. R. Gebauer, is just entering with renewed courage on his eighth year of service. Though the work during these seven years has had its difficulties, it was filled with great satisfactions. The congregation which seven years ago seemed rather uncertain of its future, housed in a very unsightly and inconvenient building, is most happy in its beautiful edifice erected four years ago and feels assured of its abiding place in the community. All the activities of the church, especially the Woman's Alliance and the Sunday school, are full of life and the influence of the church is steadily increasing. The Men's Club of the church too is doing fine work and bringing the men of the church and outside friends into helpful co-operation. The Sunday attendance at church has been very satisfactory and consists to a considerable degree of friends from other churches and strangers. The minister has arranged the following series of sermons during Lent:

Reasonable Christianity.

Sunday, February 21st, "The Church of Freedom in Faith."

Sunday, February 28th, "The Humanity of God."

Sunday, March 7th, "The Divinity of Man."

Sunday, March 14th, "Inspired Scripture."

Sunday, March 21st, "The Christian Religion and the Religion of Christ."

Sunday, March 28th, "Salvation: a Process of Life."

April 4th (Easter), "The Life That Never Dies."

IOWA.

Des Moines. During the reign of terror, better known as the Billy Sunday revival, Billy made a series of bitter and stupid attacks on Unitarianism. We did not fight back, knowing it is useless to argue with a disease, but in February, when we opened our doors to new members, over forty united with the church, all adults, and without being the victims of "personal work." All our services have been better attended this year than ever before. The minister's little student class which used to have about thirty in it, has been running at an average of 175 all winter.

The minister has had an exceedingly hard winter. He lost his father in February and has had an epidemic of children's diseases in his immediate family.

Griswold. The Union Church here, after hearing Rev. George T. Ashley, for several weeks, has invited him to become its pastor until next October. This church is an honest and earnest endeavor on the part of a small community to maintain a real union church. It can hardly be this and affiliate with any denominational body. It is of interest to know that the church has found its present leader in a minister of our fellowship and that its outlook is so modern and its sipirit so free that his fellowship with us was no bar to a call.

NEBRASKA.

At Omaha the Woman's Alliance has not only kept up its meetings since the sale of the church property two years ago, it has also grown in numbers and enthusiasm. In January the Alliance rented a residence on the corner of 40th and Cass Sts., that it might have a home of its own. Very soon three connecting rooms were arranged as an auditorium and regular services were begun on Sunday afternoons, Rev. Arthur L. Weatherly of Lincoln coming over twice a month and lay services being held on the alternate Sundays. On the evening of March 12th Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, gave an informal address and took counsel with us concerning our future.

SECRETARY IN THE FIELD.

During March the Western Secretary preached or gave addresses at Milwaukee, Unity Church (Chicago) Men's Club, Omaha, Wichita, Lawrence, Topeka and Kansas City.

BOARD OF DIRECTORS MEETING.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Tuesday, May 9th, at 2 p. m. Present: Mrs. Lynn, Messrs. Day, Foote, Greenman, Hawley, Hosmer and Smith. The secretary reported that Mr. Gannett had written him terminating the contract between the Western Conference and Unity Publishing Committee and agreeing to leave the plates and tracts belonging to said committee in the hands of the Conference free from any conditions as to the method of distribution. It was voted that the secretary should send a letter of thanks and appreciation to Messrs. Gannett and Hosmer for their generous action.

An invitation from the Cincinnati church for the Conference to hold its next annual meeting in Cincinnati was read. It was voted to accept with thanks this invitation and that the Conference should be held during the week of May 16th-22nd. It was voted that the program committee should consist of three members and include the minister of the entertaining church, the secretary of the Conference and one other member to be appointed by the chairman of the meeting.

By invitation Mr. Blake presented his views concerning the kind of program it would be desirable to achieve if possible. His presentation was listened to with pleasure by the members of the Board and referred to the program committee for due consideration. After further informal discussion of the program, the meeting adjourned at 3:45 p. m.

ERNEST CHARLES SMITH, *Secretary.*

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Third Church March 4, 1915, with Mrs. Medora Long in the chair.

Subject under discussion—"Economic Independence of Woman," by Mrs. Frank M. Leavitt. The speaker read some extracts from a certain writer who attributed to woman a composite nature consisting of all the elements and characteristics that humanity is heir to, from the tinted delicacy of the pearl and the perfumed loveliness of the rose, to the quality of adamantine.

The speaker said in part that woman is no larger a factor in the industrial world than she has always been. The form only has changed. Where, in the more primitive times, her closer attention was given to agricultural occupations, she has now turned to other industries. The woman movement has come to mean equal rights with man and includes problems peculiar to both the single and the married woman.

The economic independence of the married woman presents a three-fold problem:

First: That of the married woman without children.

Second: That of the married woman with children and with sufficient means for their support, and

Last: That of the married woman with children and with insufficient means for their support.

Mrs. David L. Hicks, on behalf of the Alliance of Unity Church, announced that the luncheon in honor of Miss Bancroft would be served in the parlors of the church, Saturday, March 27th, at one o'clock.

A petition from Mrs. Anna Garland Spencer asking for a hundred dollars a year for three years to help found a scholarship in the Meadville Theological School, for the training of parish assistants, by vote of the Alliance was laid on the table until further inquiries could be made.

After which, the meeting adjourned for luncheon which was served by the ladies of the church.

ELEANOR JOHNSON LYNN, *Secretary.*

NEW YORK LEAGUE.

The New York League of Unitarian Women will hold the sixth meeting of the season 1914-1915 on Friday, April 2nd, at Unity Church, corner Gates Avenue and Irving Place, Brooklyn, at 11 o'clock. The speaker of the day, Professor Wm. Pepperrell Montague, will take as his subject, "Feminism and Democracy." With the usual box lunch at 1 o'clock, the Alliance of the Church will serve tea and coffee. A cordial invitation is extended to all interested. The Alliance of Flatbush Church will act as hostesses at the April At Home of the New York League, held at headquarters, 104 East 20th St., on Monday, April 2nd, from 3 to 6 o'clock.

MIDDLE STATES NEWS

NEW YORK CITY.

The Church of the Messiah.

It is difficult to summarize what we have been doing this winter, but here is an attempt at it.

1. Maintenance of a Social Service Bureau for the handling of the unemployment problem as we meet it at our doors. A large amount of valuable work has been done here in giving human welcome and hearing to all appealing for aid, finding jobs, giving food and shelter and relief in needy or deserving cases, and the gathering of first-hand data as to what unemployment means in this city at such times as these.

2. Organization of a Dramatic Circle, with an opening production by the Players of Bjornsterne Bjornson's "A Lesson in Marriage." Our players have given other performances of this play at the following settlements:

March 17—Friendly Aid Settlement.
March 22—Jacob Riis House.
March 23—Hudson Guild.
April 2—College Settlement.

This marks the beginning of a new department in our church life. We hope to develop a dramatic organization which will produce each year a series of propaganda plays of the highest character. Our players are in charge of a professional director and their work is of an exceptionally fine order.

3. We have inaugurated this year a regular Sunday evening forum, or public conference, as we call it. We are slowly building up a regular audience of good proportions. Our speakers and subjects are chosen with reference to the pressing community problems of the hour.

Our organist, Mr. Clifford Demarest, F. A. G. O., has continued his free organ recitals this season. Every Thursday afternoon we have an hour of organ music accompanied by brief talks on the program presented.

In my pulpit Mr. Holmes has been devoting himself pretty much to the question of the war and peace. Next Sunday he concludes a series of ten sermons on "Force Versus Non-Resistance." These sermons have been attended by the largest audiences during the present pastorate.

All Soul's Church, New York.

All Soul's Church has recently begun the publication of a weekly calendar which is sent by mail to the members of the parish and the attendants at the services. It gives an account of many beneficent activities.

The Society for the Employment and Relief of Poor Women, founded in this church in 1844, has energetically met the increased demands of this year of special stress and want.

A Red Cross auxiliary has been established by the ladies of All Soul's, who work two days a week in the preparation of hospital supplies.

The Sunday school, steadily increasing since the beginning of the year, has lately been augmented by a class for Bible study for adults.

On the Wednesday evenings during March, Mr. Sullivan is giving a course of lectures on "Great Chapters in the History of Liberty," which has begun auspiciously with "William of Orange and the Liberty of the Netherlands."

On Sunday evening, March 7th, Mr. Taglialatela, who has been conducting meetings for Italians in this church, had a special commemoration of Mazzini. About seventy-five Italians were present—one of many indications that a liberal gospel has promise of fine results among the countrymen of that apostle of all forms of freedom—Mazzini.

The Staten Island Church.

The Unitarian Congregational Society (Church of the Redeemer) in New Brighton Borough of Richmond, New York City, Rev. Geo. Croswell Cressey, Ph. D., D. D., minister, has enjoyed a prosperous year. The congregations have increased, a choir has been organized largely through the efforts of Mrs. Cressey, and a growing interest is evidenced in all branches of church life. The Alliance in addition to its excellent literary program is engaged in timely charitable work, and the Sunday school, under the superintendency of Thomas Garrett, Jr., Esq., is in excellent condition. The Curtis Club holds its regular monthly meetings of an interesting character, and on Monday, March 15th, had its annual dinner in the Parish House with Rev. John Haynes Holmes, Mr. Herman Kobbe, Rev. Canon Harrower and Dr. Cressey as speakers. Mr. Walter S. Mayer is president of the Club.

Vesper services were arranged for the last Sundays of January, February and March, consisting of a musical program and brief address by the minister, and have proved popular. Dr. Cressey has recently addressed the Unitarian Club of Providence, R. I., on "English Politics and Statesmanship," and was also the speaker on two evenings at our Unitarian meetings held in Philadelphia.

On Sunday, March 7th, the pulpit was occupied by Rev. William G. Cadman, of England, who is visiting his daughter, Mrs. Harding, in Staten Island.

Church of the Saviour—Brooklyn.

During Mr. Lathrop's absence in the early part of February, Rev. Samuel A. Eliot, Rev. Palfrey Perkins and Rev. Roger S. Forbes occupied the pulpit. The Young Women's Club of the church is "At Home" every Sunday afternoon from 4 to 6, to all those, both men and women, who would enjoy an informal cup of tea and a friendly chat, and has brought together many young people of the society. Two members of the Club, assisted by two ladies from the Alliance, act as hostesses. During Lent a member of the congregation has given a series of informal talks on Church History Themes at the beginning of the "At Homes," which have been much enjoyed. This Club also meets on Monday evenings—one week for a social gathering

and the next for a discussion of some author and his works. The Young Men's Discussion has a meeting on the third Thursday of the month. A Union Lenten service, at which Rev. W. I. Sullivan, Mr. Chas. H. Lyttle or Mr. Lathrop speak, is being held on Wednesday afternoons at 5 o'clock, including a fine musical program. The annual fair and dinner, March 12th, proved a great success in every way, over 225 sitting down to a delicious repast. Many useful and beautiful articles were sold.

At Willow Place Chapel all the activities are going on successfully. In response to an appeal issued with the Church calendar in January, over thirty positions were found for needy people and this good work is still being carried on by the Unemployment Committee. In connection with this a Mothers' Sewing Class of Neighborhood Women has been organized, the money for the carrying on of which was partially raised by a dinner given for this purpose. The Annual Dinner and Inauguration of Willow Place Chapel House Council was largely attended and during the month a reception for the parents of the children of the Sunday school and clubs was given.

The Second Church, Brooklyn.

As a year of fine enthusiasm and marked unity draws to a close, the Second Church is laying plans of some originality for neighborhood work during the coming year. The church is situated in a locality populated with Syrians of the better type, with laudable ambitions and definite ideals of what the boon of American citizenship means. It has seemed best, therefore, to attempt in a concrete way to combine our liberal Unitarianism with our free Americanism in a series of lectures given on week-day evenings, and commencing next October.

A course of eighteen lectures and conferences will be given on Monday evenings on American History; and on Thursday evenings a course of Travel Talks, to include pictures of historical places and of the larger cities, will give those of foreign antecedents a vivid idea of our great country. Both the historical lectures and the travel talks will be illustrated by the stereopticon.

For the second semester, American Government will be presented by a committee of teachers, and on Thursday evenings, American Literature will afford an opportunity not only of instruction but of entertainment in the form of dramatic readings of certain of the greater novelists and humorists of America.

Unity Church, Brooklyn.

Unity Church has met with a serious loss in the death of Miss Ada Smith at the beginning of the new year, in the recent death of Mrs. Jennie Roberts Wells, and in the death of Mr. Ethan Allen Doty. Mrs. Wells and Mr. Doty have been connected with the church almost since its organization, and have been very active and loyal in its service.

The Sunday school has increased in numbers and in interest during the present year, and it is almost a third larger than it was a year ago.

The Clubs in Unity House are doing excellent work, and all branches of the church's varied activities are prospering.

Unity League gives a Masquerade Dance in Unity House on Friday, March 26th.

The Church is represented in the person of its minister on the Executive Committee of three persons of the organization of all the churches in the district to provide for the unemployed. A working room has been carried on for men and women out of employment, since the middle of February.

A large and successful card party has been recently held at the residence of Mrs. C. C. Knowlton to raise money for co-operating with the Brooklyn Bureau of Charities in caring for needy families.

The Wordsworth Club meets every Friday night in Unity House, and is now studying The Prelude.

The Fourth Church, Brooklyn.

The church has just closed a very interesting series of Sunday evening lectures which began early in November. The opening lectures were devoted to the case of the Nations at War, a distinguished representative of each nation speaking on successive Sunday evenings. This brought out a large attendance. Dr. J. F. Dickey, who for twenty years ministered to the American Church in Berlin, opened the course, speaking for Germany, and able addresses by well known speakers followed. Among the speakers were Meyer London, the only Socialist Congressman in the U. S., Mrs. Carrie Chapman Catt, Hamilton Holt, Editor of the Independent, and Prof. Kirchway, Dean of Columbia Law School. The Course closed on March 14th with an address by Rev. Wm. L. Sullivan on "Religion and Liberty."

The Annual Meeting of the church was held on March 16th and the various organizations gave the most gratifying reports in the history of the church.

PLAINFIELD, N. J.

A church, anywhere, suffers by being without a settled minister for an undue extended period; and a church which is in hostile territory, and is relatively new, hardly can escape suffering severely. Ties that were held lightly come to be disowned; ground gained is lost, and has to be gained anew; and in various ways things have to be begun over again. Just now the loyal, faithful souls here—and they are rare souls, the most of them—are in a hopeful frame of mind. The services of worship are worshipful, and are well attended. The minister is giving a series of discourses appropriate to the season. The Sunday school is "picking up." The Alliance is very much alive. At special meetings arranged for by it, Mr. Baltzly is giving a series of Studies in Religious Biography. Wyclif, Huss and Erasmus have been dwelt on, and studies of Luther, Calvin and Knox are to follow.

ELIZABETH, N. J.

The Church in Elizabeth is progressing nicely. The congregation and the Sunday school

are earnest and loyal and filled with a spirit of enthusiasm.

Dr. Pfeiffer has been connected with All Soul's Church for four months, and the attendance has increased fifty per cent. The Sunday school has an average attendance of 85. The adult Bible class, led by the minister, is having an exceedingly interesting course of discussions on the interpretation of difficult passages of the Bible.

The Alliance keeps up its good record with a membership of 80.

A Boy Scout organization is under way.

A quarterly church folder has been established, setting forth the spirit and purpose of the Society.

A church social entertainment and a candy, cake and apron sale have recently been held.

SUMMIT, N. J.

The work of the Church here is progressing steadily. The Ushers' Report for the Church year just closed indicates an increase of some thirty-three per cent attendance at the morning services. This we think is doing pretty well in view of the fact that last year's report of average attendance included the somewhat unsteady increase which occurred with the coming of a new minister. So this year's increase may be fairly regarded as an indication of permanent growth. A number of people have signed the Church Book without any personal solicitation, and a number of others would join them if they were urged to do so.

Since last year we have organized, quite informally, a Men's Club, which came as a demand from the men themselves. It is an active organization and promises well for the future.

The most striking event in the life of the Church year was "The Toy Shop," an operetta including some two hundred characters, most'y children, which was given in the Lyric Theatre. The play itself was very well done and over sixteen hundred people saw it at the two performances.

We are having occasional Sunday evening services, and week day evening lectures. So far these have been very successful.

ROCHESTER, N. Y.

First Unitarian Church.

After a leave of absence of two months, in which he was engaged, under the American Unitarian Association, in work for the denomination in Memphis, Atlanta and other Southern cities, Rev. Edwin Alfred Rumball, minister of the church, offered his resignation on March 10th, the second time in recent months, and it was accepted. He was then commissioned by the A. U. A. to organize a new church in Huntington, West Virginia, on the Ohio river, in a region rich in coal and iron. Unitarianism has had few active exponents in the South, and the rapidly growing city of Huntington, which now has a population of about 50,000, is without a church of the denomination.

During the vacation of the minister the church has engaged able preachers, who have given notably strong sermons. On the first Sunday of this month Rev. Florence Buck, of Boston, of the Department of Religious Education of the American Unitarian Association, spoke; on March 14th, because of the il'ness of Professor Walter Rauschenbusch, who was to have preached on "Religion, the Power of Unrest," another professor of the seminary, Ernest William Parsons, delivered a virile address; and on March 21st, Rev. Leon A. Harvey, of Brooklyn, N. Y., was the preacher. On March 28th the pulpit will be filled by Rev. Louis C. Cornish, secretary at large of the A. U. A.

The activities of the church continue to be maintained. An effort to create interest in the Sunday school by means of a membership campaign has been undertaken. On the evening of March 12th the third of a series of special lectures, free to all parents and Sunday school teachers, was given in Gannett House by Professor Henry B. Robins, Ph. D., of the Rochester Theological Seminary. His subject was "Reverence in the Home." The women of the church held an Easter sale Saturday, March 27th, and in connection with it served a luncheon a la carte.

THE MEADVILLE CONFERENCE.

Which Was Held in Jamestown, N. Y., March 22 and 23.

Monday, March 22.

2:30 p. m.

Meeting of the Woman's Associate Alliance.

Devotional Service.

Duet—"I Will Magnify Thee, O God" (J. Mosenthal), Mrs. Laura Bailey Larson and Miss Agnes Helliwell.

Greetings from National Directors.

Business.

Reports of Officers.

Three-minute reports from Branches.

Election of Officers.

Addresses.—"What Shall Be Our A'liance's Line of Progress?" Mrs. John G. Wicks, Jamestown. "Some Impressions of Modern Calvinism in Switzerland," Mrs. Franklin C. Southworth, Meadville.

5 p. m.

Meeting of the Executive Committee.

7:30 p. m.

Conference Session.

Devotional Service, conducted by Rev. H. A. Pease, Wheeling.

Welcome, Rev. James G. Townsend, D. D.

Response for Conference, Rev. R. W. Boynton.

Address, "The Democracy of God," Rev. Minot Simons, Cleveland.

Informal Reception.

Tuesday, March 23.

9:30 a. m.

Business Session.

Report of the Secretary-Treasurer.

Reports from special places of interest in the conference.

Consideration of Conference plans.

10:45 a. m.

Greeting from Rev. Leon A. Harvey, of

New York, Secretary of the Unitarian Conference of the Middle States and Canada.

Announcements or discussion concerning matters of special denominational interest: The meeting of the General Conference at San Francisco, The Unitarian Name, The System of Candidating, Denominational Papers, The Temperance Society and other organizations.

11:30 a. m.

Address—"The New Testament and Recent Discussion." Professor Clayton R. Bowen, Meadville Theological School.

12 m.

Devotional meeting, with address, conducted by Rev. H. J. Adlard, Dunkirk.

Afternoon Session.

2 p. m.

Business.

2:30 p. m.

Address—"The Public Necessity of Unitarianism," Rev. C. E. Snyder, Pittsburgh.

Discussion open to all.

3:15 p. m.

"What the Summer Session of the Meadville Theological School Offers to the Churches," President F. C. Southworth, D. D., Rev. L. W. Mason, D. D.

Hour devoted to the interests of our young people, in charge of the Secretary. All are asked to take part.

5 p. m.

Meeting of appointed representatives of the Federation of Young People.

12:30 p. m.—Adjournment for lunch.

Evening Session.

7:30 p. m.

Addresses—"Unitarianism and Human Nature," Rev. F. M. Bennett, Youngstown. "Unitarianism and the Social Message of Religion," Rev. T. P. Byrnes, Erie. "The Message and Mission of a Free Church," Rev. S. A. Eliot, D. D., Boston, Mass., President of the American Unitarian Association.

On Sunday evening preceding the conference meetings Dr. Franklin C. Southworth will speak in the church at Jamestown on the subject, "The Modern Minister, His Preparation and Opportunity."

NEW ENGLAND LETTER

Yes, he's coming! Who? Rev. William Sunday, to Boston, for a three months' campaign! So much is promised. As a sort of foretaste, the *Boston Post*, self-styled "*The Breakfast Paper of New England*," has given us a dozen of Mr. Sunday's sermons. Interesting developments crop out. First there is opposition among the hosts. One Methodist brother in Greater Boston publicly denounced in vehemence "the methods used to bring Billy Sunday to Boston." Another, a leading Congregationalist, who went on to Philadelphia to invite the evangelist hither, is "surprised at the strength of the opposition that has arisen." A third, voting in favor of the visit, declares that he did so simply for what Mr. Sunday will do to "hit the liquor industry" (although the specific reason for his coming according to the spokesman of the committee addressing Mr. Sunday, was "to give the Unitarians the devil")! In our own ranks voices are being heard saying "Let Mr. Sunday alone; he's not our guest. Let us mind our own business and stop passing condemnations. If it is of God it will stand; if not, it will fail." That seems good advice. So our time is ahead. It's a rare ill that brings no good!

Of "personals" among our ministers, the following have come to my ears. Dr. Dillingham, pastor of the Universalist Church in Bridgeport, Conn., has been called to the Unitarian-Universalist Society at Waterbury, Conn., and Rev. E. F. Hayward, who was settled for so many years at Marlboro, Mass., has gone to the church at Chicopee. The following brethren have resigned: C. Emile Aimar of Walpole, N. H.; Grover Mills of Watertown, Mass.; B. R. Bulkeley of Beverly, Mass.; Charles B. Elder of the Church of the Unity, Worcester, Mass., and James C. Hodgins of Framingham, Mass., the latter resignation to take effect in May.

Walking about the headquarters at 25 Beacon Street the other day brought forth this story from our genial and consecrated Mr. Lawrance: "Rastus, wha' yo' been?" "No wha'." "Wha' yo' goin'?" "No wha'; wha' I'se been is helpin' wha' I'se goin'." This apropos of the new Sunday school book on which there has been so much work, going forward and back with so little apparent result. But it's all "helpin'." In the Y. P. R. U. room I found that preliminary arrangements were being made for next Fall's Fair with Miss Klein as Chairman and that among the late pledges to the thirty thousand dollar fund was one for a thousand dollars. So a substantial start is made. Downstairs in the Department of Social and Public Service, Mr. Forbes reported coöperating in a Social Service Institute held recently in the Methodist Church in Springfield. I noted that the program was grouped around Micah's fine summing up of religion: To Do Justly; To Love Mercy; Walking Humbly With Thy God. Under the first division Mr. Forbes spoke on A Social Service Program. Mr. Nobbs also under this department has been active among the Men's Clubs. In the Secretary's office the program for the May meetings is being put together and the promise passed that readers of THE ADVANCE next month would have the announcements.

For the rest of my space I want to incorporate a letter from Rev. Robert F. Leavens of Fitchburg, Mass., feeling sure many will be as interested as was I in the account of the new Parish Committee and Mr. Stanton Coit's visit to Fitchburg as well as the interesting social work being done in the community. The letter follows:

"Unemployment has caused a great deal of hardship with us this winter as it has in other cities. As a church we have not wrestled with it except to help in the work of relief. But a very considerable number in the church have helped as individuals and in groups or organizations. With a Unitarian as President

and another as Agent, the Associated Charities (of which a large proportion of the contributors are from our church), has done great service. The city has hastened the construction of a new reservoir so that the work will provide employment for some three hundred men. The mayor, who is also a member of our parish and who has made a point of conducting an economical administration, says that in one point he does not intend to have the city economical; that is toward the deserving poor and he has acted accordingly.

"While Fitchburg is not especially progressive and not wealthy enough to afford many of the modern provisions for social welfare, still it is a hustling, busy place, with very few rich loafers, which has its good effect on conditions generally.

"Quite a number of our School buildings are used evenings for working people who want to continue their education. One building is given over to the Finnish Americans with Finnish American teachers.

"In the High School Hall have just been held on Sunday evenings two 'Community Meetings' at which people of various national ancestries have gathered to sing together and to listen to solo and chorus music given by their own people. Swedish Americans, German Americans, Finnish Americans and Yankee Americans have thus met and participated in these meetings. We all believe in these affairs as productive of good community spirit and also as demonstrations of amicable relations existing between people here whose brothers in Europe are at war.

"In our Church life we have had promising developments. A reorganization went into effect a year ago, creating a board of trustees, each one of whom represents a department of church activity. We meet regularly once a month, ten in number, taking a simple supper together and deliberating on all phases of Church life from finance and hospitality to music, worship and communion service. Almost always I go away from these meetings happy and enheartened for my work because I have been made to feel the interest and support of others in the parish in its practical and spiritual activities. I think how many ministers there are who feel lonely in their work because there is not such a body as this meeting regularly and I wish all ministers might have the benefit of it. I regard those simple meals as much like the Lord's Supper and the Love Feasts of the Apostles.

"In January we had a visit from Stanton Coit which awakened great interest and enthusiasm in the parish. He spoke on 'The Church of the Republic' or, as he calls it, 'The Religion of Democracy' and after the service met the people for questions and answers—a kind of forum. He has a great message for the Church people and all idealists of the United States, advocating the infusing of democratic ideals into the service of worship and democratic methods in conducting the exercises of religion, giving more opportunity for the congregation to participate. Being a brilliant thinker and speaker he does this in an interesting and persuasive way. It is a message which should be most welcome to our churches of the liberal, progressive congregational order in so far as they are such in fact as well as in name. We heartily commend Dr. Coit to all our congregations. One result with us is that we have introduced as an experiment the use of Lessons in 'Social Worship,' compiled by Dr. Coit, with two readings in each service, one of which is from the Bible and the other from some other source. Thus we have had messages from Plato, Francis Bacon, Henry George, Abraham Lincoln and Carl Schurz read as scriptures in the service of worship. It is not entirely new in our church but we are doing it more regularly now."

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

SPOKANE, WASHINGTON.

JOHN H. DIETRICH, *Minister.* Any one who thinks that Unitarianism is an unpopular religion, and is accustomed to attending a Unitarian Church where the minister is always apologizing for the size of the congregation, ought to drop into the Auditorium Theater in Spokane some Sunday morning and hear Mr. Dietrich address at least 1,200 eager listeners. The growth of the society is sure evidence that a common sense religion compels attention when presented in a forceful way. Three years ago Mr. Dietrich came here and began his work with an average audience of 40 or 50, and the church had been doing business regularly for twenty-five years. His audiences steadily increased until they forced him out of the church building into the largest theater in the city. The reason for his success was summed up on this occasion in an editorial of the *Spokesman-Review* as follows:

"The statement that the Unitarian Church will hereafter hold its services on Sunday mornings in the Auditorium, on account of the present building being too small for the audiences there, affords gratifying evidence of local appreciation for solid thinking and forceful, finely phrased expression. Mr. Dietrich, minister of the church, has been giving a series of addresses first on modern prophets such as Carlyle, and then on political and social subjects connected with and suggested by the war. They are meaty and rewarding. The listener who gives them the close attention that is their due and that they necessitate goes away rich and invigorated. . . . This success contains a hint for all preachers. It is that they give their congregations the strongest thought and the finest diction of which they are capable."

LOUISE EARLE.

We do not need, then, to argue that this is "the best possible world," in order to believe in God. On the contrary, we need to believe that a great deal better world is possible, which God is engaged in bringing to pass, and that we may share in this work. This we have reason for believing, if we find a great moral evolution going on.—E. W. Lyman.

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